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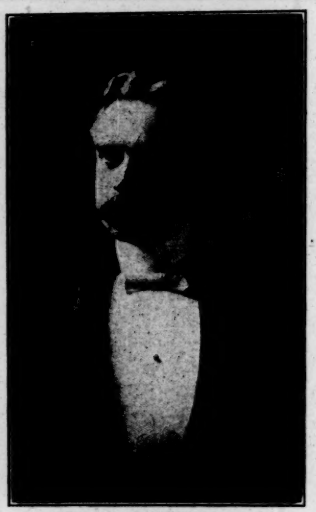

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES—VOL. II.—(LII).—JANUARY, 1915.—NO. 1.

WHAT IS THE OUTLOOK FOR THE GROWTH OF CATHOLICITY IN OUR CITIES?

The following paper is the result of systematic observation during a period of ten years by the priests in a large city parish in the North. The study of the pertinent conditions would seem to indicate the gradual decay of religious sentiment in city parishes as contrasted with those of the country. It would be interesting to have the views of city pastors in other parts of the United States, and an indication of remedies where like conditions prevail. *Editor's Note.*

THE press and legislative bodies of our country carry on the propaganda "Back to the Land". Beneath all this campaign is the assumption or rather the assurance that the manhood of a nation degenerates in city life. Little or nothing has been said as yet about the probable effect upon the faith and religion of the people who have spent years or generations as residents of a large and prosperous city. Indeed some of our zealous pastors maintain that the record of leakage in rural districts of this country, and the advantages the city offers in the possession of churches, schools, administration of the Sacraments, and all that goes to develop religious fervor and sentiment, justify the expenditure of effort in bringing our Catholic men from country districts to take up their residence in the city. Others on the contrary—most likely the majority—of our missionaries deplore the depletion of our country parishes. This article aims at supporting a theory that life in a large city *invariably and inevitably tends to undermine the faith.*

We go so far as to say that *there are no city Catholics*; that a population of city Catholics left for three or four generations, without any recruits whatever from country districts, would certainly be in the last stages of irreligion and indifference; that for the most part the splendid examples of piety and practice which we witness in our city parishes, if examined one by one, will be found to be of people who either come from the country themselves or of the children of those who have come from country districts; and generally that the faith and piety of a Catholic residing or brought up in a large city are in proportion to the degree in which the country spirit has been operative in the home in which he was reared.

Before going further we wish to remind our readers, first, that all calculations on moral conditions have exceptions—"exceptions prove the rule"; and we therefore are prepared to hear of cases which would be exceptions to the above statement; secondly, we are speaking here of the *large* cities—that is to say, a city whose population is so great that the spirit which characterizes social life in the country and smaller towns is no longer found within it. Many of our smaller cities, of say ten, twenty, or thirty thousand inhabitants, perhaps more, resemble the country much more than the larger city in the unworldliness and quiet of their lives, in their freedom from dangerous influences and association, in the absence of distraction, sensation, and temptation, in the conditions which permit aspirations for another world to have place. The smaller towns and smaller cities hold the middle place between the country and large city in the possession of religious spirit, and —not absolutely, of course—but very much in proportion to the size of the given town or city. Thirdly, it should be said that, in order to arrive at a safe conclusion in matters of this kind it is necessary to study individual cases.

We are quite prepared to hear that critics, highly reputable, characterize the theory here advanced as false, absurd. Why should they not? Can they not point to our Catholic American cities, to the splendid manifestations of faith therein, crowded churches at every service, the frequentation of the Sacraments, to the noble sacrifices our laity are making to support their churches and schools, and in contributing generously to every project undertaken, or even suggested, in the

cause of religion? We realize that all this is true. Too much cannot be said in praise of the loyalty, generosity, obedience, and the reverence for their spiritual leaders to be found everywhere in our city parishes. But—and all we have to say turns on this question—*who are these splendid Catholics in our city parishes?*

The "we" in this article stands for the pastor and curates of a parish in a large American city, who for ten years carried on a systematic study of the effects on religion of life in the city and in the country respectively. The parish was small, always less than two thousand souls, a circumstance which gave us leisure to go fully into details. The results of our inquiry astounded us; every additional move, every new census served only to confirm the conclusions we were being driven to; so much so that at last we decided to give them to the Catholic public. Owing to the rapid growth of the city the population of the parish was constantly changing so that we had an entirely new population within the space of three years. Moreover, many of the newcomers were immigrants from different European countries, which gave the greater variety for the material we had to examine. We aimed at making the immediate acquaintance of every newly arrived family or individual. In every case we asked the questions, "Where were you born and reared?" "Where were your father and mother reared?" We have kept an exact record of the census.

As in every other parish, there was a number of devout Catholics, and we found that these had themselves come from some country place or were the children of parents who had been brought up in a country place. It might surprise our readers to hear that during ten years of investigation we have only five or six cases on record of a faithful, devout adult Catholic both of whose parents were born and reared in a large city.

It was a regular practice for one of us to take note of who were the people present at weekday Mass, evening services, or any occasion of extraordinary devotion; almost always we found that every head of a family present was of country birth.

Within the walls of one class-room in any parish school, what a different promise of a future every pastor beholds in the character and conduct of the fifty or sixty children therein

subjected to the same training! We found this the most interesting sphere of inquiry. The boy to whom the teacher would call our attention, dwelling upon his punctuality, his faultless behavior, his piety, we found invariably to be a child of parents not many years removed from their country home either in America or Europe. On the other hand the children of parents who had their own early training in the city—and that in many cases the very best any city could offer—just as surely fell far below the mark in all that was expected of a child brought up in a Catholic home, and trained in a Catholic school. We invite each and every pastor to take a census of his school population under these aspects.

In American cities it is a matter of frequent occurrence for a young man of city rearing to marry a girl brought up in the country and vice versa. We have found, after making the acquaintance of hundreds of such cases, that the religious spirit of the children is due to the parent of country rearing. One of the surprises we received in the early days of our inquiry was that of a husband exemplary in the practice of his religion whose wife could not even be got to attend Mass on Sunday. As time went on, the meeting of many such cases called for special examination of the causes. In the long list we have prepared there is not one exception to the rule; namely, the husband from the country, the wife a city product.

One census gives the following result:

Total number of married women in the parish 356
Women of country rearing 255
Women of city rearing 101
Of the 255 reared in the country 4 missed Mass habitually.
Of the 101 reared in the city 47 missed Mass habitually.

A census taken six years later gives the following:

Total number of married women in the parish 391
Women of country rearing 268
Women of city rearing 123
Of those 268 from the country 9 missed Mass habitually.
Of those 123 from the city 52 missed Mass habitually.

During a mission one year we recorded the minutest details of attendance during the men's week. Following are some of the statistics:

Total number of married men in the parish	286
Married men who failed to make the mission	89
Married men of country birth who failed to make the mission	4

Much evidence was gathered on this subject from our experience with the ordinary church societies. In these also we took statistics regularly and the result of all those inquiries could be best summed up in a challenge that would take this form: "We defy any pastor to keep a young ladies' Sodality or a Holy Name Society in existence for two years in a parish entirely composed of city people."

A very common objection we have heard made when announcing our conclusions is that America, being a young country, its cities must necessarily be made up of country people, or their immediate descendants. To this we have certainly found an answer in dealing with a large number of immigrants who have taken up their residence in our city and in our own parish. A young priest beginning his observations will be disappointed over and over again at the large number of people with Irish names whose faith and religious fervor fall so far short of the glorious traditions of their race. Soon afterward he will notice that the Murphy's and Healy's and O'Brien's and Casey's who do not go to Mass are not from Ireland but from England, and they will declare that their grandfathers and perhaps their fathers in Ireland would have sacrificed all the world had to offer rather than be disloyal to the call of religion. How is this terrible falling-off to be explained? We have only to remember that no Irishman ever went to England to engage in farm labor. They sought a livelihood in the industries of Liverpool or Manchester or Birmingham; they gave the first impetus to Catholicity in those cities; they died in the fervor of their faith and their grandchildren have sunk into indifference. Every pastor deplores the religious indifference of Catholics of Irish names who come from England. It is not the difference between Ireland and England, but the difference of country and city.

Of late years we have seen much of the professional tramp, who comes to our door for a meal or an order for a night's lodging. He gives his name, which is Irish, as are also his

appearance and accent; he professes to be a Catholic; he is nothing else; generally he is ready to admit his dissipation; that it is years since he approached the Sacraments; that he never, or scarcely ever, goes to Mass. We always inquire about his early history, and our long list records only two of these unfortunates who claimed a country district as their place of birth. Meanwhile the column under this heading in the register has to its credit Dublin, Glasgow, London, Liverpool, New York, Boston, Philadelphia, Montreal, etc., etc.

Any one who goes into this question with any degree of thoroughness will probably revise his views as to the causes of mixed marriages. We are all considerably alarmed at the growth of this evil, especially in our large cities. We are all offering explanations of it; sometimes we blame the schools, or perhaps we think we have discovered a remedy by greater efforts on the social side of parish work. It is well worth while inquiring, case after case, who is this Catholic proposing to enter into a mixed marriage. All who inquire will be convinced of the prominent part which city life is taking in propagating this evil. If there be any young people in a city population who should have a reasonable excuse for seeking such dispensations it would surely be those who are practically strangers in the city, who have come recently from rural districts and have had little or no opportunity of making the acquaintance of Catholics. Still we find that among such Catholics mixed marriages are rare. It is the young men and women in the old Catholic families of the cities who are contracting mixed marriages. They and their parents were born and reared in the city; from their earliest years they had every opportunity of forming Catholic associations—perhaps they have done so—but two generations of city life has so damped the ardor of their faith that they feel no aversion to such unions.

Where do our priests and religious come from? Much of the best blood of the nation finds its way to the city; the children of such parents should give every promise of what is best; no city is without Catholic schools; city children of both sexes are constantly under the care of Religious; they have every advantage of religious instruction, of frequentation of the Sacraments, of every form of religious exercise; colleges and

academies are at their door. From such children we should hope to recruit our clergy and our religious communities; and we are always lamentably disappointed. From such surroundings a few vocations are developed, but the great majority must always come from country places. We speak of New York, for instance, as a great Catholic city; but in that Archdiocese what a small proportion of a sufficiently numerous clergy ever has been made up of New York boys of the second generation! We would recommend each of our readers to ask himself this question: "Do I know one priest whose father and mother both were born and reared in a large city?" We think there must be such, but after ten years' inquiry in every quarter we have never heard of one. A similar inquiry conducted during the same length of time in regard to religious produced just one exception to the rule: a father and mother born in Glasgow whose three daughters are now in the cloister.

Thus it was that the statistics gathered from every aspect of this question pointed to the same conclusion. Month after month, and year after year, new incidents presented themselves to confirm suspicions which had been gradually rising. The conclusions we have come to sound like the views of an extremist. Nevertheless we are convinced that any one who will examine the facts before him in his own parish or among his immediate acquaintances will discover something precisely similar to what we have described. The alarming feature of it all is this: that no family leaves the country without *certain* danger to the faith of posterity. It is not a matter of chance where some improve and some deteriorate. There is no class of people, no system of training, no conditions of life, which seem proof against this inevitable result. No matter how fervent be the father and mother who take up their abode in a large city, their grandchildren or at the very furthest their great-grandchildren will certainly be lost to the faith. The only possible check on this speedy destruction will be in cases where their children or grandchildren choose people of country training for their life partners.

Now, if all this be true, have we priests any greater work of zeal than that of keeping our Catholic people in country districts? Have we any greater evil to contend with than the tendency at this moment of so many people of all classes to

rush to the city? We are armed against what we call the great evils of modern times, alcoholism, Socialism, divorce, the public school, mixed marriage, race suicide, degeneracy of the poorer classes. Our pulpits ring with denunciations of these evils; our Catholic press expends its best energies in warning our people of these dangers; we organize to combat them. It hardly occurs to us that it is only our city Catholics who have anything to fear from them. Not even one of these dangers threatens the population of a country parish, nor do we seem to realize that urging a Catholic to exchange the country for the city is landing the poor fellow face to face with all these dangers. On the other hand most of us have exerted considerable zeal in what has had for effect nothing less than bringing our good Catholic people to the city. We have urged parents in the country "to do something for their boys", which simply meant giving them an advanced education that they might be one day prominent in a profession, or in business, or in politics and thus getting them off the farm. We have busied ourselves in securing positions in the city for them; perhaps we have even rejoiced to see our town or city parishes building up at the expense of a country mission and given some encouragement thereto.

Our readers who have followed us so far may justly remark: "Well, in any case there is nothing new in this matter; the whole question must be as old as cities". To the consideration of this we have given some attention, and one of our staff has visited Europe with the view of learning something of conditions in the older cities. We take the liberty of adding some of the facts collected.

In France, in the cities of Lyons and Bordeaux less than one third of the Catholics go to Mass on Sunday; in Marseilles less than one-fifth. He relates that he and half a dozen visiting priests during a stay in Geneva were unanimous in their admiration of the Catholicity they witnessed in the parish of Notre Dame in that city: large crowds at Mass and at the Sacraments, etc., etc. From the pastor they eventually learned that the parish contained fifteen thousand souls, less than three thousand of whom were practical Catholics.

In Naples the attendance is somewhat better, most likely due to the fact that Naples, being an industrial city, offers a con-

stant inducement for country people to seek employment there. The churches of Florence and Venice, which cities have no positions to offer the farm laborer and are living on their past, present spectacles on weekday and Sunday distressing to the eye of a Catholic.

Our traveller spent four months among the country parishes of Bavaria and asserts that nowhere outside of Ireland has he witnessed such splendid manifestations of faith. What was his horror on visiting its capital—the so-called Catholic city of Munich—to observe that only a moiety of its men attended Mass on Sunday, and to learn that all its representatives in the Reichstag were Socialists. It may be interesting to add also that the country districts of Bavaria elect not even one Socialist.

Even in Catholic Belgium no traveller fails to remark the sad contrast between the worldly, irreligious spirit of Brussels and the fervent simplicity of Flemish peasants. The historic town of Bruges, surrounded by the most fervent of Belgian peasantry, has three classes of inhabitants: the nobility, the prosperous commercial and working people, and the pauper element. All are supposed to be Catholic; those of the second class are practical Catholics; the nobility have lost their faith; to an inquiry whether or not the paupers of the slum districts went to Mass on Sunday the answer was: "Yes, *because* in this city the churches have charge of distributing the bread and clothing of charity." All these poor as well as the nobility are the descendants of the families of Bruges in the days of her glory; the second class represent newcomers from the surrounding country.

None of the examples we have just cited from abroad however fully establishes the theory we commenced to prove: that life in a city tends to undermine the faith of *all* its inhabitants. The particular specimen which we were anxious to examine was a city whose population had continued for generations without any intermingling of the blood of the peasantry. Perhaps the nearest approach to such is the Roman Trastevere. Here is a people who boast of their exclusiveness, who claim to be descendants of the old Romans of classic days and refuse to intermarry even with Romans at the other side of the Tiber. From the days of Constantine the Trastevere was supposed to be Catholic; its residents have ever had all the advantages

of numerous churches and schools and the attendance of priests, religious, and saints. Still at this moment the new public school near St. Cecilia's has an attendance of fifteen hundred children who never go to Mass on Sunday and a free Catholic school in the same block, conducted by the Sisters of St. Vincent de Paul, with great difficulty secures a meagre attendance of one hundred and thirty. The traveller has only to see the congregation—or rather the almost complete absence of a congregation—in St. Cecilia's any Sunday to understand the awful religious indifference of the people.

The modern Venice is also an example of a city whose population for generations has received very few recruits from country districts. It also is an example of a city which for centuries has been favored with almost every advantage the Church can provide for her children. The magnificence of her numerous churches all the world speaks of; Catholic institutions of every kind abound; she has never known the privation of a learned clergy; religious communities devoted to the education of her youth and to every work of charity confront us at every turn. In her treasures of art which even her humblest citizen daily gazes upon—because they are everywhere—she possesses a means of Christian training such as no other people on earth ever have enjoyed. While provided with all these extraordinary means of grace she is even up to this hour free from almost all the evils which we are accustomed to look upon as the unconquerable enemies of religion. Venice was a Catholic state and fostered the development of religion; its laws as well as its schools, even to-day, interfere in no way with Catholic practice; the people have Catholic associations only; mixed marriage is unknown; divorce has never taken root in Venice; even Socialism has so far gained so little ground as to be unable to elect there a single representative to Parliament. Notwithstanding all these conditions so favorable to the preservation of Catholicity, only a small fraction of its population go to Mass on Sunday. What is the explanation? We know of no other unless that it is a city.

In the heart of London, in the city of Westminster, there is a community of Irish Catholics; there they have lived for several generations in an isolation that is possible only in a great city. Their district is within the limits of the Cathedral

parish, though the attendant at Mass in the beautiful Westminster edifice sees nothing of them. A prominent member of the St. Vincent de Paul Society remarked: "We give them constant assistance, and sisters and priests visit them regularly hoping that through the continuous generous attention they will call for a priest at the hour of death." Still the reader has not to be informed that their ancestry a century ago in their humble homes in Ireland dreamed not that any one calling himself a Catholic could neglect his religious duties.

Lastly, what of Dublin? Dublin, the fervor of whose religious spirit no one surely doubts; and no wonder, for the traveller in Dublin with all he has preconceived of Irish faith and practice never expects to witness such congregations as every day and every hour swarm the churches of Ireland's capital. "Who can say," he exclaims, "that faith will not thrive in a city?" And we must confess that during our first days in Dublin we almost hoped that an exception could be found to our theory. As usual we set to work to inquire: "Who are these good people?" and again we learned that the backbone of every congregation of Dublin was made up of a class who, if they themselves had not come from the country, their parents had. One pastor remarked: "Cut off the immigration from country districts to this city for twenty-five years and our churches would be empty." Dublin, as every one knows, has numerous priests, diocesan and regular; it has large communities of religious, men and women; we found on inquiry that all these had to be recruited with subjects from country districts, the city not supplying one-third of the number required for its needs. This in a land that has sent apostles to every quarter of the globe! Something sadder still; Dublin has its Catholics who do not practise their religion. Its police records show that every year over a thousand fathers and mothers in poverty and degradation sell their children to proselytes. We visited the slum districts, mostly in the neighborhood of the Four Courts and Church Street; every traveller bears evidence to the misery and degeneracy that has taken possession of that unfortunate population. Some few of them go to Mass on Sunday with more or less regularity. We went so far as to accost individual men and women, one after another, and inquire about their parentage. In

thirty-nine cases out of forty-two they and their fathers and mothers were born in Dublin.

The Irish clergy throughout the country are doing everything in their power to prevent emigration, the reason being that so many who left home in the fervent practice of religion lost their faith in America. We took the liberty of saying to them: "Is it because they went to America or because in America they located themselves in cities?" Archbishop Hughes stated in 1852 that the Catholic population of New York City at that date was two hundred thousand. It would be interesting to know how many of their descendants are practical Catholics to-day. Darcy McGee almost half a century ago made the statement that taking account of the number of Irish Catholics who up to that time had come to the United States and allowing for the natural increase, only one-third would be found practising their religion. There are evidently conditions near home that we should do well to examine.

The above presents, in a general way, some of the information we have gathered on this very extensive subject. To describe in detail the hundreds of individual cases which have come under our observation would be to furnish matters for a statistical report instead of an article in a monthly review. Nevertheless, it is this close observation of a multitude of individual facts that brings unwavering conviction. We cannot expect our readers to be as convinced as we are of the reliability of the theory we have advanced. We should gladly hear of substantial proofs to the contrary, for we shudder to think of the conclusions into which we have been forced. If what we maintain is true, what is to be the future of our own country, whose Catholic population is mostly to be found in the large cities? What of the tide of emigration, millions of Catholic people leaving their simple rural surroundings in Ireland or Poland or Italy or Malta, and condemning all their posterity, within a few generations, to inevitable loss of faith in an American city? What of the good Catholic families lately arrived from country districts, and at present the very life of our city parishes and the consolation of their pastors? Are their grandchildren, or at most great-grandchildren, to have all wandered from the fold? Gladly, therefore, would we find that we are wrong. But we claim that no decisive an-

swer can be reached on this question by observing Catholic congregations or Catholic populations in the mass. We must know the religious history of one member after another in order to understand of what that mass is composed. The growth or decay of faith, as all admit, is not a matter of one's own lifetime; and most of us are indebted to our grandparents and great-great-grandparents for whatever solidity of religious sentiment we possess. The investigation must be carried on by the study of the individual case. And only the priest who has leisure to be intimately acquainted with his people is in a position to carry on such an investigation. If there be any who regularly take a census of their parish, inquiring not only into the religious practice of the individual or the family, but also their place of birth, and the place of birth of their parents, we should be most interested in hearing the result.

SACERDOS.

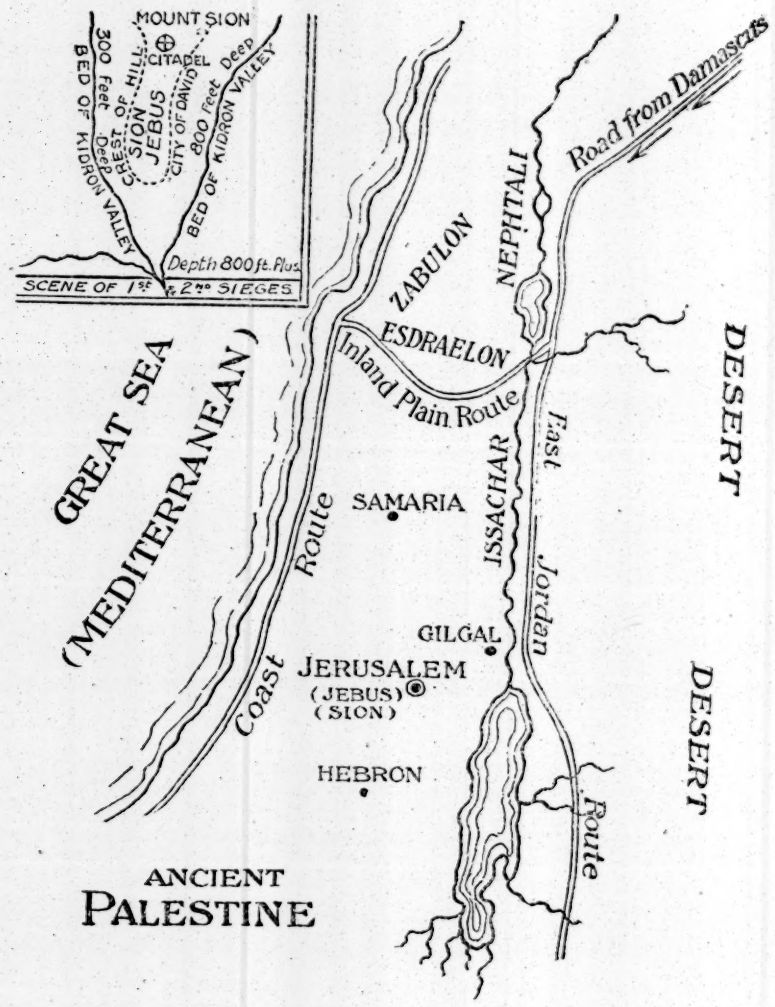
SIEGES OF JERUSALEM. THE FIRST TWO.

THE situation of Palestine in antiquity was akin to that of Belgium to-day. Palestine was the diminutive frontier land between the mighty nations of Assyria and Egypt. Hemmed in, as it was, by the Great Sea (Mediterranean) on the west and the impenetrable Arabian desert on the east, this small strip of territory, barely 150 miles long by 100 miles wide at its broadest part, was doomed to hostile invasion just so often as "the pride" of the Euphrates arrayed itself against "the reed" of Egypt, or "the dragon" of the Nile whetted its fangs and jaws to grapple and devour the "fowls and beasts" that swooped upon it from the east.

Massachusetts, Rhode Island, and Connecticut combine to furnish an apt illustration of the area of Palestine. The land was traversed by three main routes, one running along the seaboard, another east of the Jordan and parallel with it, the third uniting these two by sweeping in from the strand across the region latterly known as Lower Galilee, then rounding the Lake of Gennesareth on the south and springing northeastward toward Damascus.

The plain of Esdrelon, Gilgal, near Jericho, and the city of Samaria were the three leading places of strategic importance.

Jerusalem had little to recommend it in this respect. In Old Testament times the Holy City was too remote from the international highways to lure by its site either illustrious captains



or great armies. Juda, as a whole, shared in the enviable seclusion of its capital.

In the Biblical invasions Jerusalem, when not entirely ignored, passed as a side-issue in some vaster campaign. If at

its second seige, (948 B. C.), Shishak (Sesac) came personally to the city from Egypt, it was only on his way into Israel, and he deviated thither to plunder the riches amassed by Solomon.[1] When Hazael, king of Syria, threatened Jerusalem (842 B. C.), he was easily appeased by Joash (Joas) who sent him "all the sanctified things dedicated to holy uses with all the silver that could be found in the temple and in the king's palace."[2] Sennacherib (702 B. C.) would not send more than a detachment to Jerusalem, his main army being directed toward Philistia; while under Jehoiakin (Joachin), the "servants of Nabuchodonosor" to whom Juda surrendered, are understood to have been marauders.

Jerusalem has nevertheless been harassed by twenty sieges, which, in chronological order, are the following:

(1) Israelites, fifteenth century B. C.;
(2) David, 1044 B. C.;
(3) Shishak, 948 B. C.;
(4) Jehoash, 837 B. C.;
(5) Pekah and Rezin, 730 B. C.;
(6) Sennacherib, 702 B. C.;
(7) Asshurbanipal, 650 B. C.;
(8) Nebuchadnezzar, 577 B. C.;
(9) Antiochus the Great, 219 B. C.;
(10) Antiochus Eupator, 163 B. C.;
(11) Antiochus Sidetes, 134 B. C.;
(12) Aretas, the Arab, 65 B. C.;
(13) Pompey, 63 B. C.;
(14) Herod and Sosius, 37 B. C.;
(15) Titus, 70 A. D.;
(16) Rufus, 135 A. D.;
(17) Chosroes II, 614 A. D.;
(18) Omar, 637 A. D.;
(19) Crusaders, 1099 A. D.;
(20) Saladin, 1187 A. D.

It does not fall within the scope of this paper to review all these sieges. The majority of them will be entirely eliminated and of the remainder a few will be singled out as types of

[1] III Kgs. 14:25, 26.
[2] IV Kgs. 12:17, 18.

peculiar interest owing to points of resemblance and contrast with contemporary happenings in Europe.

I. THE FIRST SIEGE. ISRAELITES. 15TH CENTURY, B. C.

During the progressive conquest of the Land of Promise and up until the reduction of its future capital by King David, Jebus was one denomination of Jerusalem, because it was inhabited by the Jebusites. Jerusalem, however, the more ancient name, may be traced back earlier than 1480 B. C., at which date it is found no fewer than half a dozen times on the Tel el-Amarna tablets under the form *U-ru-sa-lim*.[3]

Since some of these tablets are occupied with the predatory incursions of the *'Aberi*, or Hebrews, at the time of Josue, they thereby initiate us into the view of the movement taken by the natives of Canaan, and may serve an introductory purpose by showing the consternation with which the defendants were stricken preparatory to the first siege.

Adonizedek, the ruler of Jebus, is all alarm. He is Egypt's loyal vassal and is pitifully pleading with his foreign sovereign for aid by land and sea. His words bristle with distress. He is haunted by the inroads practised by the "Hebrew chiefs", those "sorcerers, who refuse to pay tribute, who have seized and ruined the whole of the king's country". "Behold, O mighty King", is his urgent entreaty, "array a fleet in the midst of the sea . . . There is not a single ruler left for the King, my Lord." The Hebrews "have destroyed all . . . all the rulers have been slain within this same year". "Corn and oil and all things, this race has altogether gathered . . . Will not the King order Egyptian soldiers against the chiefs who have done wrong to the King, my Lord? . . . Behold the land of the city of Jerusalem. No man is my subject. No people is subject to me. Lo! the King, my Lord has established his law in the land of the city of Jerusalem forever, and is not the desertion of the lands of the city . . . manifest?"

The plaintiff signs himself "Adonizedek, thy servant—the afflicted". He is commonly identified with the Biblical Adonisedec who "when he heard that Josue had taken Hai, and destroyed it", and that the "royal city" of the Gabaonites

[3] Conder: *Tell Amarna Tablets*, London, 1894, pp. 143-151.

"had gone over to Israel" as a confederate, is described as having been "exceedingly afraid".[4]

Adonisedec was eventually hanged on a gibbet by Josue after the battle of Gabaon during which the "Book of the Just" is quoted as relating that, at the command of the Hebrew chieftain, "the sun and the moon stood still".[5] The quotation is not from a canonical and inspired book, and lays no claim to its unlikely literal meaning; but it very dramatically emphasizes in heroic phrase the magnitude of the slaughters which could terrify Adonisedec no longer.

After the death of Josue the ravages were extended as anticipated. The "children of Juda besieging Jerusalem, took it and put it to the sword, and set the whole city on fire",[6] but it was not till four centuries later that the Hebrews determined upon a permanent conquest and reduced the city by a second siege.

II. The Second Siege. 1044 B. C.

By its natural position and relative barrenness, Jebus was not a desirable acquisition for the first invaders whether from the viewpoint of trade or agriculture. Its destruction by fire bore an air of vindictiveness rather than mere aggressiveness. When assailed a second time, it was by an organized people for its religious and defensive advantages, and was converted not only into a national centre, a symbol of national endurance and strength, but also into the glorious type of an eternal spiritual kingdom.

There is a halo of sublimity encircling the capture of Jebus by David, 1044 B. C. We have only a meagre account of it in the historical books of the Bible, but in the Psalms there is a glowing description that enlivens the sparse details, and thrills with hallowed enthusiasm the mind that can go back to the prophet, warrior and king, and in unison with his inspired spirit yield whither the sacred impulses of patriotism and religion may draw.

We should perhaps understand the event clearly before celebrating it in song.

[4] Jos. 10:1-3.
[5] Jos. 10:12, 13.
[6] Judges 1:8.

"David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Juda seven years and six months", but on being elevated to supremacy over all twelve tribes after the assassination of Isboseth, he was constrained to seek a more accessible and central location.

It was not to be expected that a sovereign of David's calibre, antecedents and prospects would establish himself among the more exposed and tardy tribes of the north, nor that, being sprung from Juda, and having first attained preëminence among his fellow tribesmen, he would suddenly abandon them. It was his personal interest no less than the interest of his newly consolidated kingdom, to inaugurate the enlarged monarchical government somewhere near the important tribal districts of Juda and Benjamin in the mountain fastnesses of the south, and at a safe distance from the Midianites and Amalekites who might at any time invest unprotected positions during raiding expeditions. Jebus possessed all these advantages and, being a foreign city, its downfall was decreed.

Jebus was deemed impregnable by its inhabitants. It occupied a rocky ridge inclosed by the Tyropœon valley at a depth of 300 feet on the west, by the Kidron, measuring from 700 to 800 feet deep, on the east, and by a deeper gulch at the junction of these two on the south, and was yoked over on the north by a twelve-foot depression ranging from 30 to 50 yards in width. A single citadel sufficed to fortify it on this side against ordinary foes, and when David with his men threatened it, their challenge was met with stinging mockery.

"Thou shalt not come in hither unless thou take away the blind and the lame that say: 'David shall not come in hither'." The import of the taunt is this. "The defence of Jebus is so like child's play as to be entrusted to the blind and lame who are fit for nothing better. These, the commanders-in-chief, who issue their orders from the rear, must be taken before the otherwise obliging garrison will be free to surrender." But David "offered a reward that day to whosoever should strike the Jebusites, and get up to the gutters on the tops of the houses, and take away the blind and the lame that hated the soul of David." "And he said: 'Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab,

the son of Sarvia, went up first and was made general." As a consequence, "David took the castle of Sion—another name of Jebus—and dwelt in it, and called it the city of David." [7]

The manner of siege thus briefly insinuated is a subject of inquiry, first, because the reading is dubious, and secondly because the procedure, as outlined, borders so closely on the magical. The Masoretic text, as rendered in the Revised version is more intelligible. It reads: "Whosoever smiteth the Jebusites, let him get up to the watercourse, and smite the lame and the blind."

By "watercourse" may be understood, not a gutter on a housetop, but a drain or sewer hewn in the natural rock under the city and leading into the interior. The fellahin are known to have entered Jerusalem by a canal of this kind during the uprising against Ibrahim Pasha, 1834 A. D. Archeologists point to the antiquity of this kind of exploit by recurring to a drain discovered in recent excavations at Gezer, a city that was old in Salomonic times. This drain may be posterior to the supposed sewer of Jebus, but its construction shows that ravages similar to those of Jebus were anticipated and forestalled in the engineering.

Invaders might enter the conduit erect, but as they advanced they would have successively to stoop, crouch, crawl, and finally, one by one, lie flat and force themselves ahead endwise, only to reach higher up a thick vertical bar of stone crossing the midst of the passage and preventing further progress. From beyond this obstacle a flood of water might at any moment be discharged on them.[8]

Until the sacred text can be fixed with certainty at this point, and newer discoveries of ancient customs shed brighter light upon it, we are compelled to adhere to some such strategy as this for the accomplishment of Jebus's downfall. Let us remove the grate from the watercourse and we undoubtedly get nearer its primitive form. Jebus fell presumably before this contrivance had been invented.

The capture of Jebus by David in the manner outlined accentuates the fact that Israel's leader lived in an age of foray,

[7] See II Kgs. 5:4-9; I Par. 11:6, 7.

[8] Quar. St., Pal. Exp. Fund., 1908, p. 218.

when, as Holy Writ assures us, kings indulged in warfare annually, as a matter of course.[9] It was the spirit of an uncultured period, in virtue of which David gained possession of Jerusalem and made it the seat of national government and religion. That same spirit, nevertheless, rang true to the harmonies of faith and religion, and in this relation it is proposed to us for admiration, meditation, devotion, imitation, and inspiration, every time we chant the sacred war song impregnated with it.

The canticle of Moses was the outgrowth of Israel's marvelous passage across the Red Sea. The song of Deborah is a magnificent and sublime outpouring of one who had witnessed the special deliverance of Israel from Sisera and the kings of Canaan. Could such an important triumph as the capture of Jerusalem at a time when the national consciousness of unity, power, and divine election was giving birth to unprecedented coherence, when the predictions of Moses and the patriarchs were receiving unmixed fulfilment and confirmation, when the purpose of the Exodus seemed crowned with highest realization—could such an event occur and pass, and leave behind it no trace on the lyrics of the day?

Not on the laconic extant annals, but on the importance of the event as determined from subsequent sacred history, do we rely for the assertion that the internal evidence of Psalm 109 (110), "Dixit Dominus", fairly demands a literal and direct application to the Davidic siege of Jebus with its accessories and consequences. In this respect the inspired production becomes more potently Messianic, in being a vivid and graphic description of a personage and an event that typifies in characters of blood, death, fire, and glory, the sublimity of conquest and the glare of triumph short of which God's work can never stop.

III. The Second Siege in Sacred Song. Ps. 109 (110).

Dr. Briggs ranks this inspired hymn among the didactics; but let us canonize it at once as an heroic. It is a decree of God, "Dixit Dominus", an oath of Jahweh, "Juravit Dominus", that constitutes the theme. If David is author,

[9] II Kgs. 11:1.

it is only because he was elected to be, first, the herald of the decree, and then the immediate beneficiary of the oath. The war song implies national and eternal prosperity of world-wide import and interest. Nothing short of intense tribal instinct and consciousness could condense, crystallize, incarnate, and personify the events it portrays, and voice them under divine inspiration, as the unalloyed and purest expression of its highest blessed self. But it is Jahweh who directs the movement, Jahweh who instigates it, Jahweh who will crown it with happy issue. "My Lord" David, as author, is content to give us only his appreciation of it.

David impersonates the chosen race. It is he whom Adonai, *the* Lord, addresses. Grateful successor, as he is, to the renowned warriors, Moses, Josue, and the Judges, he has inherited the pristine promises of which they were the sturdy vehicles; worthy comrade of their valor, and more than natural prestige, he is the astonished recipient of special divine favors called "mercies"; the particular friend and elect of God, "begotten before the day-star", he is to rise above his predecessors, a luminary more brilliant than the sun, and shine in majesty as one enthroned at God's "right hand". So runs the unchangeable decree: "Sit thou at my right hand until I make thy enemies thy footstool" (verse 1).

The inauguration is to take place on Sion, the stronghold of the Jebusites, on whose capture we have been dwelling. Thence Jahweh is to send forth the sceptre "of David's power; thence is the new monarch to rule in the midst of his enemies". Since this passage is couched in prophetic form and contains no intimation that David has hitherto been installed on Sion, it follows that the siege of Jebus was conducted under divine impulse (verse 2).

We may also read between the lines a secondary motive in choosing the site. A part of David's plan being to transport the ark of the covenant to within easy reach of his own city and build for it a temple, the most available place in the environs of Jebus was the threshing-floor of Areuna, on old Mt. Moriah, an elevation north of the city which appears from Abrahamic times to have been regarded as suitable for a "high-place". David was forbidden to erect the magnificent structure, but that the site chosen for it by his successor

was in conformity with his own personal ideas is clear from its purchase, which was effected by David at the instigation of Gad, and from the sacrificial use to which it was immediately put. "David built there an altar to the Lord, and offered holocausts and peace-offerings".[10]

It was early in his reign that the prophet-king contemplated the building of the temple. It was the project that seriously absorbed him when "the Lord had given him rest on every side".[11] For that reason it is easy to suppose it formed part of his original scheme in conquering Jebus. But in that case, in virtue of the Oriental custom of facing places of worship toward the rising sun, and the theophanic intercourse which God held with His people in the tabernacle and temple, there is room for strong suspicion that the divine impulse to take Sion, as broached in verse for us and all posterity, assumed somewhat of literal exactness in the form: "Sit thou *at my right hand*". Once the sanguine hopes materialized, Adonai would be established on the summit of *Mount* Sion, looking east toward Mt. Olivet, while lower down *on His right*, that is, on the south, the man of His heart would wield the sceptre in *the city* of Sion.

King David was making theology as well as history, and this is one sign more that God was with him. The darkness of faith was scattering in him into a light of day. Never before had Jacob's prophecy been so perspicuous in fulfilment.

"Juda", had the dying patriarch sighed, "thee shall thy brethren praise: thy hands shall be on the necks of thy enemies: the sons of thy father shall bow down to thee. Juda is a lion's whelp: to the prey, my son, art thou gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him? The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations."[12]

In this prediction a triple character is unified. Sovereignty among the brethren, ascendancy over enemies, intrepidity and valor, are the attributes of Juda's sceptre, but up to David's victory the tribe of Juda had never had such a sceptre to

[10] II Kgs. 24: 18-25.
[11] II Kgs. 7: 1-3.
[12] Gen. 49: 8-10.

sway. With David's acquisition came therefore the thrilling association of a reign of unparalleled promise and the establishment of a dynasty that was to last till Messianic times. David was thus exalted to a middle place between his venerable forefather, Israel, and the distant "Expectation of Nations". What wonder if the place of his abode were chosen to symbolize the high honor, and if he were invited—not to hold a position in a chariot for a transient battle, as we often hear, but rather "to sit enthroned", *to establish his throne permanently*, at Jahweh's *right hand*, thereby securing to "his seed" the blessings of the covenant which his own short life would not suffice to gain.

It is significant that this lightening flash of glory died away after two reigns. David eventually enjoyed rest from all his enemies, and Solomon's reign was peaceful, but the secession of the ten tribes amounted to an irreparable rupture that effectually suspended the completed accomplishment of Jacob's prophecy for a thousand years.

Thus, to David belonged only a "*beginning* in the day of his strength—Tecum *principium* (ἀρχὴ) in die virtutis tuae!" But that beginning partook of the sublimity and glory to which it led. It was *the beginning* (ἡ ἀρχὴ) of Jacob's holy promise. It encircled the prophet-king with a halo, and garbed him "in the brightness of the saints". It showed him to have been an object of preferment in God's thoughts when yet the material sun was uncreated, and from that eternal womb He was begotten, a peer of all that was holy less than God: "ex utero ante luciferum genui te". This mystic birth could only be surpassed by the Messiah's natural birth which it prefigured (verse 3).

The enthronement on Jebus marked the dawn of *the day* of David's strength; but in the glorious achievement it is Adonai who is first performer. So will it be to the end. Adonai, inspiring faith and hope and trust and fortitude and magnanimity—Adonai already bringing visibly to pass the promises He had uttered to the patriarchs—the same is He who "in the day of His wrath" had "broken so many kings" from the infamous Pharaoh of the oppression down through Adonizedek and his contemporaries, to the apostate Saul and the weakling Isboseth (verse 5).

When these antagonists to Juda's sovereignty had been either cast off by Jahweh or brought to desperate ends—whereupon the whole nation spontaneously pledged its allegiance to David—could the latter falter in his outlook on the future? No, Adonai would continue to be hero, and David would figure as one degree better than His august armor-bearer.

That Lord who was strengthening David's "right hand" (verse 5) at the beginning of His career, and allowing David to thrust the lance in His behalf by condescension, would pursue His glorious course till not one hostile foe would remain. Such was the beat of the warrior's heart, and in his ardent faith and zeal he gave his heart expression.

"The Lord at thy right hand shall execute judgment on the nations. He shall fill them with ruins. He shall crush the heads and rulers in the lands of many," whereupon in a general final massacre, "He shall drink lustily of the torrent" of blood He sheds "along the way. Then shall He lift up His head", elated with the pride of victory (verses 5-7).

What a climax and fitting term of correspondence with the solemn utterance at the opening of the Psalm! It is the burning idea that an earnest and zealous warrior had branded in himself of Jahweh, who was preëminently the Lord God of Sabaoth (armies). Psalm 2 proceeds in similar strain and David's career furnishes an illustration of the belligerent features there depicted.

Who can read that, in the presence of the ungodly potentates of earth, "He that dwelleth in heaven shall laugh at them: and the Lord shall deride them: and He shall speak to them in anger, and trouble them in His rage",[13] without being compelled to ignore the refined scruples of New Testament theology and say that the warrior instinct which Jahweh blessed and made fruitful of old, felt justified in the performance of many deeds akin to those so accredited to David at the close of the siege of Rabbath? On that occasion, we are told, David "took the crown of the king, put it on his own head", carried away great spoil, and bringing forth the people, "he sawed them, and drove chariots armed with iron over them, and divided them with knives, and made them pass through brick-kilns. Thus he did to all the cities of Ammon."[14]

[13] Ps. 2:4, 5.

[14] Kgs. 12:30, 31.

There is no breach of unity throughout this trend of thought. If at one place, the Vulgate which has been followed, diverges from the Hebrew, it is only there where the Hebrew text seems to contain a more literal description of the circumstances leading up to David's historic entrance into Jebus.

Let us substitute for verse 3 the Hebrew reading as rendered by Briggs: "Volunteers on the sacred (mountains) are *thy* people, in the day of *thy* host. From the womb of the morn come forth to thee the dew of *thy* youth." [15]

The force of this passage most persuasively favors an allusion to the unwonted pageant at Hebron when all the tribes came to swear allegiance to the gallant son of Juda whom Jacob had forecasted. On that great muster day, spontaneity welded together the hitherto incoherent masses, and Israel became a compact nation of hearty volunteers. The toast to David was: "Behold, we are thy bone and thy flesh." Even under Saul it was thou who didst "lead out and bring in Israel," and now we perceive that "the *Lord Himself hath said to thee* (Dixit Dominus!): 'Thou shalt feed my people Israel and thou shalt be their prince'".[16]

Over 340,000 men, embracing upward of 1300 generals of distinction, all in array and well appointed, and thoroughly equipped for war, were in line, and like them, "all the rest of Israel were of one heart to make David King". For three days the muster lasted and was celebrated with festive mirth. With David the assembled troops, amassed "like the army of God", ate and drank to satiety, for "their brethren had prepared for them. Even as far as Issachar and Zabulon and Nephtali the people brought loaves on asses, and on camels, and on mules, and on oxen, to eat: meal, figs, raisins, wine, oil, and oxen, and sheep in abundance"—all because of the intense "joy in Israel".[17]

Hebron, the scene of the manœuvres, was in the heart of Juda, the "hill country", or mountainous region, alluded to in Psalm 86: "Fundamenta ejus in *montibus sanctis*".

It was a glorious awakening that led to such a consolidation of tribal strength, a morn divine from whose *womb* was rising

[15] *Int. Crit. Com., Psalms II*, p. 373.

[16] II Kgs. 5:1, 2.

[17] I Par. 12:22, 38-40.

the sun that would attain its zenith only in the Messiah—and that sun, radiating its first light in David as a type, revealed the freshness and vigor of the nation here assembled in its warrior "sons" or *youth*, and showed it comparable only to the invigorating dew that in countless drops betokens a regenerate nature teeming with newer life and light. This might well have been the occasion when the fate of Jebus was by David's royal majesty decreed.

We cannot stop here. Verse 4 of the Psalm still clamors for a hearing: "Thou art a priest forever according to the order of Melchisedech." The Hebrew term *cohen* means indeed priest, but it is also applied to chieftains who perform priestly functions. David assumed this honor according to the usage of the time.[18] The comparison with Melchisedech is doubtless based on the superiority devoutly singled out for comment in the epistle to the Hebrews. It was an excellence that entitled its bearer to homage, even from the glorious patriarch Abraham. Moreover, the name Melchisedech means "king of justice", and he so designated was "king of Salem, that is, king of peace".[19] David was accordingly destined to high honor as "king of justice", while the reign of peace foreshadowed more distinctively by Solomon, was reserved in its integrity for Christ, the antitype of both.

Since the priesthood was to be eternal, it could not cease with David. It may then be legitimately construed as characterizing not him alone who first received it, but the dynasty as a whole, although the exercise of its functions was suspended in all but David, Solomon, and their counterpart the Christ.

The Psalm rings clear throughout with kingship, glory, triumph. The priestly quality is an intermediate climax to divinize the justice that shall reign. It may even be that the person of Melchisedech was lost sight of in the poet's flight, and that the real "King of Justice", whom he symbolized, was not the host of Abraham, but Adonai, the hero of the song. How else is it possible to save the unity of composition and keep the last three verses in harmony with the oath from which they hang? The slaughters on the battlefields were the sacrifices for which David was anointed priest as well as

[18] I Par. 15:27 to 16:3.

[19] Heb. 7:2, 4.

king, that is, minister to the eternal "King of Justice" at whose right hand he ruled. Verse 4 is thus a complementary parallel to verse one; and the second half of the Psalm portrays in execution what the first half promises and commands.

This explanation is in strictest conformity with the religious beliefs of the time as summed up by the prophet Nathan in a message from Jahweh.

"Thus saith the Lord of armies"—everything is determined by Him!—"'I took thee out of the pastures from following sheep to be ruler over my people Israel . . . and I have made thee a great man, like unto the great ones on the earth. And I will appoint a place for my people, and they shall be disturbed no more . . . And the Lord will make thee a house (dynasty) . . . And thy house shall be faithful (that is, *unfailing*), and thy kingdom shall be *forever* before thy face, and thy throne shall be firm *forever*".[20] Everlastingness belongs to the throne, the sceptre of Juda, first, to priesthood and all else by participation.

In the light of so many parallels on the inspired page and in the realm of fact, need we hesitate to take sides in favor of a Messianic providence which in Psalm 109 describes what it had in David designed, namely, a highly charged type of Christ in His threefold capacity of prophet, priest, and king? David prophesies, he exercises priestly functions, while his victims on the battlefield are the sanction of his anointing and regal sovereignty.

Making a due apology, then, to the Right Rev. Bishop Bagshawe, we run the risk of mutilating his rendition of the Psalm in English verse,[21] for the purpose of emphasizing the literary unity and enforcing the ineffable sublimity of theme as applying directly to King David and occasioned by the capture of Jebus.

IV. THE WAR SONG.

Verse 1. Adonai said to My Lord:
"Thy throne erect, and take
At my right hand, the while thy foes
Thy footstool I shall make".

[20] II Kgs. 7:8-17.

[21] Bagshawe: *The Psalms and Canticles in English Verse*, St. Louis, Mo., 1903, pp. 253-54.

2. The Lord from Jebus will send forth
The sceptre of thy power;
Above thine enemies, thy might
And majesty shall tower.

3. On thy great day begins a rule
Like one of saints, all bright:
For I begot thee from the womb
Before the sun had light.

4. The Lord hath sworn, and will not change:
"Thou art a priest to be
In order just, and king as I,
For all eternity".

5. The Lord who strengthens thy right hand
When forth His anger dread
Did flame—'twas then His mighty power
O'er kings dire ruin spread.

6. He shall the nations judge, and shall
Their woe and doom decree:
The crowns of many heads on earth
By Him shall shattered be.

7. The blood of foes shall flood His way—
He'll drink the crimson stream,
Then smack His lips, and lift His head,
With victor's pride agleam.

THOMAS À K. REILLY, O.P.

Washington, D. C.

THE STUDY OF PHILOSOPHY IN THE SEMINARY.

IN opening the discussion on the study of philosophy in our seminaries we do not hope at once to exhaust this important question. Much has been said on it before, and much still remains to be said. It has been treated casually and *ex professo*, in reviews and in books and in the meetings of the Catholic Educational Association, notably in the one held in New Orleans in 1913. Nor do we believe that we can offer a remedy

that will infallibly obviate all the defects which are rather universally admitted to be inherent in our present system. The problem of rendering the teaching of philosophy more efficient is, after all, too complex, too much dependent upon varying circumstances of time, on the personnel (teachers and students), on standards more or less arbitrarily set, and upon a host of other factors which must perforce be taken into account. That it cannot be discussed *a priori* is clear enough, and we fondly hope to see others who have had experience as students or teachers enter the discussion. After calmly and patiently considering the situation we may find some common ground or reach a fairly good diagnosis of the evil and discover the necessary remedy and thus do something practically for the advancement of our Catholic schools.

If a change be thought necessary, we ought resolutely to make it, fearless of incurring the suspicion that we want to change the old order of things just because it is old. If it is true that not every change spells progress, it must likewise be admitted that our representative educators assembled at New Orleans, who considered a change imperative, were fully aware of it. Some change seems to be necessary however, for it was conceded that the results reached at present in the teaching of philosophy are unsatisfactory.

It may seem preposterous that our generation should find unsatisfactory what was considered good enough so long a time. Our seminaries are mostly of comparatively recent date. It is only now that we are erecting larger seminaries and equipping them with better libraries and laboratories and providing specially prepared faculties, in order to meet a new demand. Under earlier conditions they were not needed. Then the Church had to increase the number of its priests and churches to meet the wants of the thousands of immigrants that settled in every part of this vast country. The increase in the number of the faithful was abnormally great during a few decades, and consequently the bishops had to provide priests at an abnormally fast rate and in large numbers. The priests who immigrated were not numerous enough to relieve the strain altogether. What would have happened if they had not come, it is not hard to guess. Under these circumstances the temptation to curtail the years of study for the priesthood

was yielded to, because of a dire necessity. So it happened that the pioneer priest often had little college training, and philosophy had to cede its rights to Dogma and Moral. Besides preaching and baptizing and generally keeping the faith alive in the hearts of their people, a task which they performed splendidly, they became largely "brick and mortar priests", as one bishop puts it. The seminary could frequently boast of a faculty consisting of one or two professors. One did the teaching and the other looked after the material wants of the seminarians.

Those were the pioneer days of which our veteran priests love to speak. These priests had a full measure of the faith which moves mountains, and for this faith they underwent untold hardships on the missions. Systematic study requires leisure and opportunity, and the seminarians aforetime for the most part had neither. Yet they were not a step behind their times. Our state universities were largely agricultural colleges, poorly equipped materially and intellectually. Traces of these conditions can still be found in some of the best of them to-day, and there is still a goodly number of smaller colleges throughout the States, that have not kept pace with the growing educational requirements of the times. The university professor seeking special training in those days invariably spent several years abroad, where the higher schools had had time to develop for centuries; and to some extent this is true even to-day. But, on the whole, the secular schools have advanced wonderfully, setting higher standards and at the same time enlarging the opportunities of study, thus making the schools accessible to ever-increasing numbers of students. "The streets have come to our universities," they now say. Even the township schools were rendered more efficient, and in some places the "centralized school" has replaced several smaller ones for the sake of efficiency.

Our own Catholic universities have made progress in the same direction. They are able to offer the same advantages as the State schools, in spite of the fact that they do not receive financial support from the State. The pioneer days have closed for them, and they are also fast closing for our smaller colleges and our seminaries. The latter have least felt the necessity of readjustment. Only quite recently the course of

theology was lengthened from three to four years, and it was then that the attention of educators was drawn to the lack of organization or coördination of studies generally. The study of philosophy incidentally received its share of attention, and it is with the problem of efficiency in the teaching of this branch that we are concerned.

The situation we have to deal with is briefly this: we offer a two-year course in philosophy to young men who have finished a college course of five or six years. We give them from six to ten class hours a week. We insist that philosophy is a necessary preparation for the study of theology. The results attained are not commensurate with the time and effort spent. The vast majority of ecclesiastical students have no adequate understanding of the meaning of philosophy; they have no synthetic knowledge of its various departments; they lack thorough knowledge of the several branches. Many have not a real grasp of the meaning of the terms, a knowledge of which is necessary for the study of theology, e. g. *materia, forma, substantia, persona, essentia, relatio, infinitum*, etc. After leaving the seminary they evince no desire to continue their elementary course, or to read even our Catholic philosophical reviews or to specialize in some one branch at a university.

To some readers this statement may appear overdrawn, and perhaps it is. Some of our seminaries are not reached by it at all. We have chosen this extreme form in order to emphasize the defects which do characterize our study of philosophy in general, though in a varying measure.

What can the reason for this lack of efficiency be? It will lie either in the student or in the system, or in both; but the student is certainly less at fault than the system. We firmly believe that the young men of the thirteenth century had no more ability to learn than our young men of the twentieth have. They had, moreover, no more need of philosophy than the priest of to-day has. Yet it must be conceded that their mentality was slightly more speculative, as is shown by the great interest manifested in the speculative sciences. The more or less universal orientation of the present generation's interest toward practical ends and away from what is considered profitless speculation explains to some extent the general apathy shown for philosophy. The empirical temperament and the

practical work of building up the Church materially and socially by the American priest contribute to the strengthening of this aversion.

Granting all this and more, the fact remains that we do spend two years teaching Scholastic Philosophy to intelligent young men, and we get on the whole but meagre returns. The cause lies mainly, we believe, in our inefficient system and antiquated methods. And we also believe that our system can be rendered efficient without sacrificing any one of the measures prescribed by a sane conservatism. The change will necessitate nothing more than an adaptation of our methods to the material to be wrought upon: we must, in other words, take the American student such as he is by temperament and college training and shape our methods accordingly.

The first change is suggested by the difficulty we encounter in the use of the Latin language as a means of communication. It is admitted on all sides that the "philosopher's" knowledge of Latin is far too scant to enable him to follow easily a lecture in Latin, and never sufficient to permit him to forget altogether the language when occupied with a problem in philosophy. He struggles with the difficulty of translating a foreign language when he ought to be free to concentrate attention on the solution of the problem presented. Sometimes he loses in the struggle, and the last state becomes worse than the first. Even those who have perfect command of Latin admit that a thought is never brought home with the same force and vividness as when read in the vernacular. It is too foreign a medium not to suggest in the minds of the students that the questions treated are also foreign and dead. Latin has undoubtedly an advantage in being a dead language, when there is question of preserving a particular phraseology or terminology unchanged for centuries; but does this advantage count when Latin is used as a means of communicating living thought? Does it stimulate thought? We think not, especially when the student has only a poor knowledge of it. There was a time when Latin was the language of the schools. It then beautifully symbolized the universality of the Church: no matter how many "nations" assembled at Oxford or Paris, they all followed the same instruction in the same language; but they knew that language. The truly cosmopolitan charac-

ter of the medieval universities, counting many thousands of students from every country of Europe, made the use of Latin imperative. These conditions no longer obtain. With the constitution of the various races into independent nations and states came the development of the national language and its gradual ascendency over Latin. The fact is a commonplace and is mentioned merely to show that we are still using Latin for traditional reasons as much as for any special reasons of conservatism. The books we use still speak the language of five and six centuries ago, but the students no longer speak it.

But this is not all. The usual Latin text-book tends to preserve, not to say keep alive, certain unimportant discussions and problems, problems that are not our own. What was true centuries ago is still true to-day, but it may not be so important. Our scientific views have been enlarged and deepened since then, and in philosophy emphasis has been shifted from historically important to actually living issues unknown to our ancestors. The Latin language is certainly not to be blamed for this, but the Latin text-books that we are using do merit this criticism.

Again, some of the terms used have a purely historical meaning which does not lie revealed in the etymology of the word. "Quinta essentia," "influxus causae superioris," "generatio aequivoca," are such terms that were full of meaning in the physics of the ancients, but have become metaphors for us and useless so far as systematic philosophy is concerned. Philosophy is dependent on the sciences, and since we have a different scientific view of the universe from that our forefathers had, we cannot hope to take over their language *in integro* and mean the same realities. In this case the realities have changed, and Latin has remained unchanged.

There is yet another point to be mentioned. Our Latin text-books stand too far aloof from the mentality and the philosophical literature of to-day. One who has really learnt to love the manual of philosophy written in the vernacular, finds it a burden to return to the officially prescribed Latin text-book. It looks even more dry and unreal than some antiquated discussion. The modern book appeals through its ease and familiarity; the other leaves the student cold and indifferent through its strangeness and other-worldliness. They

stand out as representatives of two entirely different worlds and hardly seem to the student to treat the same questions. This lack of adaptation between book and student does not make for genuine philosophical interest, the first requisite for fruitful study. We desire that he enter as fully and deeply as possible into the great philosophical questions of the day and we proceed to help him by rolling an obstacle across his path.

The solution of this difficulty would appear simple enough; we could introduce one of the excellent text-books written in the mother tongue into our seminaries. However, this solution brings on a new difficulty hardly less significant. Philosophy as taught in the seminary is subordinated to the ulterior study of theology. The Latin terms, so to speak, form the grammar of theology. Moreover the doctrines of the Church have been defined in terms of Scholastic Philosophy and for this reason alone it is desirable to retain the Latin language. This is the difficulty with which the professors of theology have to contend, and if it should be thought imperative to use the Latin terms (which we think will likely be the view taken by them) we will either have to demand a more thorough study of Latin in the college [1] or compromise after the manner of Cardinal Mercier, who recommends that the content of the Latin text be given first in the vernacular and then studied after the original Latin. This method ought to prove satisfactory even with students who possess a good knowledge of Latin.

We reach a deeper source of trouble when we consider the very place that philosophy holds in the seminary curriculum. Our enemies have for a century or two defined Scholastic Philosophy as that philosophy which serves as a defence for theological opinions. Of course it does that, but the implication is that Catholic philosophy has no absolute value as a system of thought. If this opinion is unjust, we must admit that we have given some grounds for its rise. Before the revival of Catholic philosophy known as Neo-Scholasticism was

[1] We realize that this is not an easy matter. Boys seldom begin Latin before the age of fourteen or even sixteen, and experience seems to show that the most favorable age lies before these years. For the average student the study of Latin is a matter of drill and memory, and it ought to be well over before the reasoning powers assert themselves. Otherwise his knowledge will be more in the nature of an accomplishment, like French or Spanish as it is taught and learnt in the High Schools.

brought about, the teaching of philosophy was confined to the seminaries, and there it was viewed exclusively as a preparation for theology. Peter Damien's dictum that philosophy is the "ancilla theologiae" was meant to express his disdain for philosophy at a time when one could do so with impunity. But philosophy has borne the title ever since with a meaning slightly less odious. And yet philosophy is truly a *regina*, a sovereign science. Much of its educational value is conditioned by the recognition of this claim, as Fr. Siegfried pointed out in the meeting of the Educational Association at New Orleans. It deals with its own problems, and they are problems, by the way, that not only lie at the basis of theology, but which, more than the doctrines of theology, absorb the attention of the modern mind. The non-Catholic student at our State universities is busying himself with the underlying principles of ethics, economics, religion, or certain legislative measures, and even of education itself. He is bound to get a philosophy, be that still Spencerian, Kantian, Pragmatistic, Materialistic, or what not. Science and philosophy are shaping the modern mind which the priest must meet. How can he deal with it, if he is not a philosopher first and principally? The few Latin terms learnt in the seminary will avail him very little. He may not even realize that there are serious philosophical questions outside the purely academic discussions of his Latin text-book, and these discussions are surely unknown to the world outside.

The expansion and growth of the secular schools, the rise and spread of intense cultivation of the experimental sciences and of philosophy within the last thirty years have wrought a change in the educated milieu of the future priest which must be taken notice of. Even the uneducated have been looked after in the cheap books of popularization and papers until they now count "science", preferably "modern science" and "scientific" among the most used (abused) terms of their vocabulary. The result is that the opposition which the priest must meet does not come, as it did in the days of Newman or Purcell, from the camp of Protestant theology. There is little of that theology left among Protestants, and what little there is left of it is to-day facing with us a common foe, who has grown up among the scientists and philosophers. It is for this

reason that more attention is given by Catholic scholars abroad in Apologetics or Fundamental Theology to the questions of philosophy. Apologetics has its weapons forged in the workshops of philosophy. Darwinism lingering still with us a while, the doctrines of the relativity of truth, the twofold conception of truth, the relativity of ethical standards to a certain epoch of civilization, the pretensions of materialistic psychology, etc.—doctrines, all of which make theology superfluous, must be met by the philosopher. If any proof were needed that this change has taken place, we would only have to refer to the Encyclical on Modernism, "Lamentabili sane". It would serve as a comprehensive catalogue of all the modern philosophical errors in so far as they have found their application to theology.

Have we adapted our traditional methods and text-books to these modern exegencies sufficiently? It matters little nowadays whether a student can show that Suarez is in harmony with St. Thomas on his doctrine concerning the distinction between essence and existence. Fundamental as this distinction may be for the metaphysics of St. Thomas, it is of no consequence, save for the historian of philosophy, to know whether Suarez is Thomist or not. Ten and twenty pages are devoted to the discussion of this "problem" and the student emerges out of it with a sigh of relief. No wonder his idea of philosophy resembles a nightmare which must be banished. Were philosophy studied for the sake of clearing up vital questions, the real, living issues of to-day, we could not fail to make philosophers of our seminarians.

We do not forget that these questions are sometimes held open in the interest of formal discussion. Now we do not wish to be understood as in any way disparaging formal discussion. It makes for accuracy and alertness; it sharpens the wits; and the omission of it means a real loss to the student. But it should not be abused and made to take the place of philosophy itself. Serious philosophical questions lend themselves to discussion quite as readily as the purely academic ones, and with their discussion philosophy comes into her own.

Along with this view of the autonomy of philosophy the student will get the conviction that philosophy is not a "closed system," but a science that can vary and expand so as to em-

brace the great intellectual issues of every age. That was the accepted view in the thirteenth century, and it was due to this that Albertus Magnus and his illustrious pupil never tired of testing their old principles with new difficulties. Instead of accepting the philosophy of Aristotle, or even the text-book of Peter Lombard, they thought for themselves and thus helped Scholasticism to grow into an independent system of philosophy, complete for their times. "Cuiuslibet enim hominis est, *id quod deest addere*," says St. Thomas in his commentary on the Ethics of Aristotle. Pope Leo XIII, standing for the solid principles of Thomistic philosophy, would not have us believe that the work is done, and he inaugurated Neo-Scholasticism as a living, aggressive renaissance of interest in Scholastic thought. Along with the principles of the Master the Neo-Scholastics caught his critical and scientific spirit. If this spirit can be communicated to our students, philosophy will again mean more to them. And this can be done, we think, by showing the student the Scholastic system and other rival systems in the making, by teaching them the history of philosophy.

It is truly remarkable how differently students look upon philosophy, how intensely interested they become in the Scholastic system itself, once they realize that philosophy has existed before and after the thirteenth century as a *living* reality. Problems of philosophy have troubled every generation of civilized nations when they became conscious of the complexity of the universe of material and spiritual things: "Ad hominis enim naturam pertinet ratione uti ad veritatis cognitionem." One sees the answers given, some of them compatible with the doctrine of future existence, others rendering it illusory and impossible. The Scholastic answer now appears to him as but one bid to reason, and naturally he will appreciate its soundness and gain the conviction that the proud title of "philosophia perennis" is not an idle boast.

It is a significant fact that until recently we had no text-book of the history of philosophy in English. There seems to have been no demand for one. In consequence thereof the seminarist somehow got the impression that philosophy is all done, bound within a small compass, and that it has always been done as by miracle. That it is the product of hard and

conscientious thinking on the part of the representatives of originally distinct and partly antagonistic schools hardly dawns upon him: he thinks he has but to memorize what others taught in order to become a philosopher.

Another reason for this narrowness may be found in the fact that the student is confined rather closely and exclusively to a particular text-book. He thus unconsciously identifies philosophy with the text-book that he happens to be using. The beginner must of course have something to serve him as a guide, and for this purpose the manual is excellent; but it must neither replace the great masters, the classics of philosophical literature, nor the professor.

The Jesuit Provincial of the German provinces complains in 1821 that some professors slavishly copy the lectures of their predecessors or some text-book.[2] In view of the fact that, as he says, there was not one satisfactory book to be had at the time, this copying was considered a harmful practice, which indeed it was. We believe (speaking under correction) that it is still a general custom with the followers of the "Ratio Studiorum" to follow a manuscript written by the professor, which often is later printed to serve as text-book. The excellence of this method of teaching becomes evident upon trial: neither professor nor students "go to seed." It entails additional work for the professor, but after all only such as the vocation of teacher calls for, which directly accrues to the benefit of the student in that it enlivens the course, adding the personal element to the lecture. If the professor is specially prepared for his work this method alone will satisfy his ambition to do personal and original work and to train his students in the ways that lead to intellectual independence and maturity.

Bishop Shahan very pointedly says: "If they [the teachers] are to some extent specialists, they can dominate the text-book". They *should* dominate the text-book and the texts of the masters, and then the student can be freed from the narrowing limitations of a particular manual. One obvious way of doing this is to teach a course of philosophy in the form of lectures, giving references to the original texts, a bibliography to each question or thesis treated. There is however this in-

[2] Paulsen, *Geschichte des gelehrten Unterrichts*, vol. I, p. 427.

convenience attached to the lecture system, viz., not all students are able to follow such a course satisfactorily. And if the professor has the misfortune to be drafted for all kinds of other work which has as little as possible to do with philosophy, e. g. to teach elementary Greek and correct stacks of copies, watching for accents and other little "grammatical entities," the possibility of such procedure is almost entirely precluded.

A variation of this method might however be chosen. It would prove quite satisfactory to follow a good modern text-book, holding the student to the minimum offered in it, and then periodically, say after each question, supplementing the matter with a lecture presenting the broader and deeper aspects of the question: its connexion with theology or its historical development. To be more specific, suppose we were dealing with the problem of truth and certitude in epistemology. We would find in our text-book a few lines on Descartes, whose doctrine is usually epitomized or atomized in the " Cogito, ergo sum ", and refuted in three syllogisms. Now, it would help the student immensely if we could set aside an hour or two for the study of Descartes' *Discourse on Method*, which would reveal to the student the whole weakness of his position far more effectively than any number of syllogisms, that often enough go wide of the mark. Descartes, of course, does not stand alone, and we cannot expect the seminarian to familiarize himself with the text of all hostile philosophers, quite apart from the fact that some of their writings are on the Index. If this method, however, were approved by the teachers, we should soon have a special book, a kind of source book in which the main errors are listed and presented in the language of the philosophical writers themselves. For the study of history we have source books, e. g. the one compiled by Professor Lee, in which the great historical documents like the Magna Charta, the Petition of Rights, etc., are reproduced. For the study of English literature we are sufficiently equipped with all sorts of collections, good and bad. Why should we not have one for Philosophy?

Needless to say, we should above all introduce the seminarist into the great classics of Scholastic thought, especially St. Thomas. This is the desire expressed by Leo XIII and again recently by Pius X. It was with the purpose of meeting this

demand that Dr. Krebs gathered all the texts from the works of St. Thomas that bear on the Existence of God within the compass of sixty-two pages.[3] This book is the first of a series of similar texts. Other works of St. Thomas have been edited by the University of Louvain. Such students as cannot read Latin with ease would derive great benefit from the study of a good English translation of the works of St. Thomas and other Scholastic philosophers. *Aquinas Ethicus* by Fr. Rickaby, and the splendid literal translation of the *Summa* prepared by the Dominicans of London make the works of this master mind accessible to all seminarians.

And lastly we would mention as another means of escaping the narrowing influence of the text-book, the writing of papers on select questions. After a particularly important thesis, e. g. one bearing on Evolution, has been treated thoroughly by the professor, the students might be given a month's time for the preparation of a paper showing that they have *familiarized* themselves with the bibliography given in class. Two or more hours might be given to the discussion of the best out of several papers so prepared, and here the student would learn how to analyze and discuss a modern philosophical book or question intelligently. It will also put him in intimate touch with modern thought, the only kind he will likely be called upon to combat or explain.

In conclusion, we would point to another phase of our problem, perhaps the most important of all, but which we cannot discuss at length: our antiquated conception of some of the branches of philosophy. Aristotle's Logic, according even to the confession of Kant, early in the history of philosophy found its definite form. It will very likely remain such as it is forever in spite of the voluntaristic and psychological logics offered since. Perhaps our text-books may be improved. The same holds for metaphysics, i. e. general metaphysics. There is but one, and modern thought has not succeeded in replacing what since the time of Hume it would have abolished. Here too our text-books may need improvement, but the metaphysical principles are indestructible. As Ludwig Stein says, the psychologists all, sooner or later, find themselves back in the meta-

[3] Thomas v. Aquin., *Texte zum Gottesbeweise, ausgewählt und chronologisch geordnet;* Bonn, Marcus u. Weber, 1912.

physics of substance, that is the Scholastic metaphysics. Ethics remain unshaken, for in vain have the moderns sought a basis for their Ethics outside human nature itself. Our text-books on ethics are very good, except that they do not all acquaint the student sufficiently with the kind of ethics taught his contemporaries outside the seminary. But the case is different with cosmology and psychology. Here the basis, the experimental material which cosmology works upon, and which must form the starting point for it, is not what it was in the thirteenth century. Modern physics and chemistry offer a set of altogether new phenomena, and the old physics and chemistry have gone by the board. Hence the student must first be made acquainted with at least the elements of these sciences, and he can no longer rely upon the "observatio vulgaris" if he is to discuss intelligently atomism, energeticism, mechanicism, which claim to be the real philosophy of matter. How is the student going to meet them with his *materia* and *forma*, if he is nonplused by the very definition of matter? Cosmology is treated too much *a priori* and deductively to meet the non-Scholastic natural philosophies of to-day. In psychology the consequences are more serious. Has the seminarian been instructed in the fundamental ideas or facts of biology or brain anatomy? What can "nerve current" mean to him? What can he say about life without a knowledge of the life-processes as they are actually carried on in the cell? With what degree of firmness can he discuss evolution? Will his definition of "life" faithfully committed to memory help him at all against the mechanistic conception of life with its so-called experimental proofs? The position of one brought up according to our traditional system is truly an awkward one the moment he meets a student of the secular institutions. As a rule the secular student is not so thoroughly trained in the art of correct reasoning as the seminarian (if indeed the latter owes his advantage to his training rather than to the formative influence of a thoroughly reasonable Faith); he may not have acquired the habit of constantly looking for the underlying principles or of demanding of a theory before he accepts it finally, that it explain all the phenomena; but he has a better knowledge of the experimental facts. Armed with *Psychologia Rationalis, secundum N.*, we once made an onslaught on a beginner in

general psychology at one of our eastern universities. He had been taught that the phenomena of life as manifested in the cell could be explained entirely in terms of physics and chemistry, and that there was no room for vitalism of any kind. All went well for a short time until he discovered that we could not discuss the facts as known to biology nor even use the correct terminology. *Actio immanens* and *transiens* made no impression at all on him. He simply asked: Did you ever study biology?—" No, sir;" and with that six years of speculative study had to surrender to one year of experimental work, which, by the way, was supposed to form the basis of *Psychologia Rationalis.*

The fact is that neither experimental nor rational psychology can be studied with profit without the preliminary studies of biology and anatomy, at least of the elements of these sciences. But once these are given, the student becomes convinced that the foundation is secure upon which rest the deductive theses of vitalism, spirituality, and immortality of the soul; and his knowledge of philosophy will mean something real and living.

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SOME THOUGHTS ON THE RUTHENIAN QUESTION IN THE UNITED STATES AND CANADA.

Since this paper was written, its receipt from Hungary having been unduly retarded by the general war and consequent upheaval in Europe, the Holy See has enacted new legislation, the possibility of which the writer foresaw, and against which he argues, namely the *withdrawal* of the privilege, hitherto enjoyed by Ruthenian husbands, of allowing their children, born of Latin mothers, to adopt permanently the Latin rite. All must acknowledge practical difficulties, as the writer maintains, owing to the great distances at times involved, in securing matrimonial dispensations from the Ruthenian Bishop. Pro-vicars general however, resident in certain centres, might be empowered to concede such dispensations. The faculties of the Apostolic Delegate in such matters embrace Ruthenians as well as Latins, while in marriages of *mixed* rite *at least,* the Latin Ordinary may, we believe, validly, and, when the Ruthenian Bishop or his delegate can not be approached, licitly dispense from matrimonial impediments. With these measures put into practice, the inconveni-

ences, regarding dispensations arising from our present legislation, would be partly abated. No one understands better than Rome the practical issues, with their attendant difficulties, involved in the American-Ruthenian question. The primary, all-essential motives which actuate the Holy See in this matter is the *lex suprema*—the salvation of souls. Disciplinary changes, demanded or warranted by this supreme law, may ever be expected. The present regulations appear to be more or less tentative, since their binding force is limited to ten years. Moreover Ruthenians, American born or otherwise, may with the approval of Rome adopt permanently the Latin rite. This approval doubtless would be readily forthcoming in the circumstances, insisted on by the author of the present article, of Latin education and environment, of long continued and exclusive affiliations with the Latin rite. As the purpose of the article is to promote unity of faith, discipline, and Catholic activity in America, we print it as it was written. *Editor's Note.*

THE last quarter of the nineteenth century witnessed the emigration to the United States of Catholics who followed rites other than the Latin. With the beginning of the twentieth century this movement grew stronger and spread to Canada also. The Catholic hierarchy of each country was confronted by a new problem. They had to deal with a class of the faithful known to them before only by name. The rites which these newcomers used rendered the episcopal administration quite difficult, and a series of intricate questions arose which the bishops had never dreamed of before.

First came the question of jurisdiction. According to the tradition of the Church, handed down from the days of the Apostles, there is only *one* bishop for every district. The people who dwell within a certain area may be of different nationalities; they may speak different languages or use different rituals, but they are all of the same fold, under the same shepherd. When St. Peter settled at Antioch, he found there Syrians, Jews, Greeks, and Romans, yet he was the bishop of all. So was St. Titus, first metropolitan of Crete. So was St. John, bishop of Ephesus. The Church was divided into Patriarchates: Rome, Antioch, Alexandria, and Jerusalem. Later on Constantinople was added. The first of these sees comprised the "West". The latter four the "East." The Patriarch of Rome, being also head of the Church, had "Papal" jurisdiction over the whole world, although his

"Patriarchal" power did not extend beyond the limits of what was called the "West." The rite which was followed in his part of the Christian world was the Latin rite, with but few exceptions hardly worth mentioning. Not so was it in the East. Within the limits of the same Patriarchate, or even diocese, many rites were to be found side by side. The faithful of various nationalities, although they lived in the same city, used different rituals, each of which was written in the respective language of its followers. Nevertheless all were under the rule of one and the same bishop.

But then came the time of schisms and rebellions. Here and there the bishops of mixed communities broke away from the Holy See. Part of the flock followed the seceders, others remained faithful. The cleavage often took place on national lines. A bishop had now to be provided for those who were steadfast, but he was no longer bishop of *all*, but only of one nationality. This was also expressed in his title. When later the other nationalities came back to unity, they wished to see their separate entity safeguarded, and to get a bishop of their own rite and nationality. It was granted them, since it was the price of unity. The outcome of all this is, that to-day we have many prelates in the so-called "Eastern rites" who all bear the same title. Antioch for instance has (besides a Latin Patriarch, who is merely titular) a Greek, a Syrian, a Maronite Patriarch. Each of these prelates *claims to be*, but which *is*, the successor of St. Peter? We must answer: *all in a certain sense*, and hence none of them, strictly speaking. The jurisdiction, which once was one and indivisible, has been split up, and there is no single *true* successor. This entangled situation has arisen out of the fact that, besides the difference of rites, there has risen a different set of jurisdictions also. The latter does not necessarily follow from the former. We can quite well imagine congregations using various rites and listening to sermons preached in different languages, but depending all on the same bishop, just as nationalities of different speech can be under the same sovereign. Still, in the matter of religion and church discipline the difference of rite, though not always a necessary preamble, may easily become the root of different jurisdictions and even schisms and discord. It is very difficult in such a place to apply the principles of Christianity in public

life. The various churches, though perhaps in communion with each other, will hardly ever act together. Their church discipline varies, even the outward manifestations of their faith do not fall into line with one another. The parallel jurisdictions have the tendency to perpetuate differences and strife. Let us add, that even politically such a state of things has its evil consequences. Witness the case of Macedonia, where various nationalities, each having its own church organization, strive with one another for the balance of influence and power. No united nation, no powerful church can come out of this chaos, except by the total extinction of conflicting parties, so as to leave but one.

In the so-called "West" nothing of the sort obtains. The Popes as Patriarchs always maintained unity of jurisdiction and unity of rite everywhere. After the Roman Empire had fallen to pieces the barbarians overran all its provinces. Yet they found an organization, the Church's, that not only resisted their invasion, but absorbed them. No one was deprived of his national prerogatives by the Church, but the national tendency was left to work itself out. Converts and the Christian-born had to obey the same bishop and look upon each other as brothers. Where the former were stronger and in greater numbers, they gave the name and character to the mixed community; the opposite happened when the old settlers proved the stronger. Southern Germany was once a Roman province like Northern Italy. The former has now a Teuton people with Teuton speech, the latter a Latin people with a Latin language. Instances of this kind might be multiplied with regard to England and France. The rule is obvious: as far as the Patriarch of the West's patriarchal power extended there came into existence strong church organizations together with united and strong nations. In the "East", once a nation had to be converted, it got the ritual and liturgy in its own language. Soon it would demand an independent church-organization and got it. The outcome is a number of co-ordinated autocephalous churches, bound together only in theory. One of the so-called "Oriental" rites obtained an importance quite out of proportion with the others. It was the rite used at Constantinople. Various Slav peoples were converted from this city and adopted its rite, translated of

course into Slavonic. Some of these peoples grew into powerful nations, and as a result the Slavonic rite has now many millions of followers.

Compared with the Latin rite, the Byzantine is and always will be in a state of inferiority. The Latin is universal, since it comprises many nationalities, none of which can claim the language of the sacred ceremonies as its own. Religion being for all, and the same for all, it would be lowered by being dragged down to the level of a merely national concern. The Latin language brings this to memory. Nowadays when people try to compile an Esperanto language that shall serve to unite all the peoples into one common fellowship for trade and business purposes, the Catholic of the Latin rite may proudly point to his Church, which has never given up the common bond of unity, but has kept steadfastly to the old language. This is just the thing the Byzantine rite has not done. This rite (the only one among Eastern rites) which has gained a foothold among variously-speaking nationalities, has been everywhere translated into the language of its followers. Instead of being a vehicle of unity, it has often become the very agent of strife and disunion. By making itself subservient to the principle of nationality it has greatly hindered the action of religion, and consequently done great harm to the cause of the peoples it thought to serve. Over-straining the application of a principle is seldom the best way of putting it into practice. Asia Minor is a case in point. Granting that all the Moslems were driven out of it, would there be peace and union? By no means, for the Christians themselves are hopelessly divided between conflicting nationalities and rites. No united nation, no strong Church, could be the result, unless everybody were prepared to sacrifice part of long-standing traditions. That seems very unlikely.

It would seem that the practice of the "West" is more in accordance with the general principles of Christianity. It is always pointing to the ideal of a universal church, not bounded by the narrow tenets of one or several nations, but wide as the world, and yet united with its head, and with every one of its members. Wherever a Catholic of the Latin rite enters a church, he finds himself at home. At Shanghai or Buenos Ayres, at Paris or Bombay, he hears the same language used

in the ritual. The Oriental, if he is outside the boundaries of his country, is almost lost. Religion for him does not extend beyond the limits of his home or language.

When Rome had to win back to unity Christians who were in schism, the Holy See took into account the historical developments of these nations. There were churches whose adherents clung to their rite and their separate organization. They were not to be won back, unless both of these were granted them. Rome yielded in order to show that faith was the thing that mattered, whilst rites and jurisdiction in government were of secondary consideration. One ritual is as good as another, since each represents some form of worship acknowledged and approved by the Church; whilst as to jurisdiction the rule of "one place, one bishop" can allow of exceptions where higher interests seem to make them necessary. Accordingly in Asia Minor, and some countries of Eastern Europe, we see two or more parallel jurisdictions within the same territory—that of the Latin rite, and that of one or more "Oriental" rites established in the same locality. Yet the latter is always somewhat of an exception to the rule, a privilege, granted by the Church and limited to a certain set of persons. In Galicia or Austrian Poland and in Hungary (the two countries where we find the largest number of Uniates) the bishops of the Latin rite bear simply the title of their residence, e. g. Bishop of Agram or Bishop of Temesvar, while the bishops of Oriental rite have, besides the name of their residence, the name of their nationality, e. g. Archbishop of Lemberg of the Ruthenians, etc. This clearly shows that their jurisdiction is personal, based on privilege, in opposition to the old church practices of territorial jurisdiction.

Now it is precisely this set of Catholics who have emigrated in large numbers to the United States and Canada. The Ruthenians in the States obtained a bishop of their own in 1907. This prelate however had no ordinary jurisdiction until 1913. In Canada a Ruthenian bishop was appointed in 1912, and he received immediately ordinary personal jurisdiction. The legal relations of the two rites were settled by the Holy See in these respective years, yet there are great differences between the two. The most important difference is the following, in the matter of intermarriage between the two rites:

UNITED STATES.	CANADA.
The father, if he be a Ruthenian, may allow his children to join the Latin rite.	All the children *must* be baptized and brought up in the rite of the father.

From the Catholic onlooker's point of view the situation in Canada is much worse than that in the United States. And since there is danger that the law in the States may be modified along the lines given it in Canada, let me state clearly why we must find such change disadvantageous, and then make some suggestion as to how such a development can be prevented.

1. The situation in Canada is bad, because it sets up *permanently* a distinct national church. Indeed the document which sanctions the Ruthenian rite, in speaking of a "Ruthenian" bishop, clergy, faithful, and so on, tends to uphold a separate nationality under Canadian rule. Strictly speaking there is no "Ruthenian" rite. The Ruthenians use the Byzantine rite, with the old-Slavonic language, just as the Russians and Servians do, exactly as the English, French and Germans use the Latin language and the Roman rite. Although the latter pronounce the Latin each in a different way, as do the former in the matter of old-Slavonic, yet we do not speak of an English, or a French, or a German rite. There appears to be no more justifiable reason to speak of a "Ruthenian" rite. The sole fact of a difference of pronunciation, as of language, does not establish a separate rite. The expression "Ruthenian" is therefore a purely political term, denoting a certain nationality in Europe, whose members are also following the Byzantine rite with a certain pronunciation of the old-Slavonic language. It is not necessary to discuss here whether it is an advantage, political or otherwise, that such a "national" church should exist in Europe. Certainly it has no logical *raison d'être* in America. The government of Canada or of the United States is under no fear that a Slav state will spring up in the new world. Why then should there be a Slavonic church? Probably the Ruthenians who emigrate to Canada and the States will remain Ruthenians for some years, but their descendants born there speak no other language but English. They will not feel at home in a church which by its very name presents itself as un-American. The economy of the Catholic Church is

not like that of national churches. She *tolerates* national sections in the Church in the old world, for the sake of peace. But there appears no reason for keeping up these divisions artificially in the new world. The Germans, or Poles, or Italians, who settle in America do not set up a German, or a Polish, or an Italian church. Hence the Ruthenians cannot have any logical claim to the distinction, unless it be for a time only to favor gradual naturalization. Once a man is an *American* citizen, and speaks only English, what right have we to call him a "Ruthenian"? In the eyes of any lawyer this sole reason would make the claim of a "Ruthenian" church to his allegiance utterly void. The more so, since "Ruthenian" is a purely political term.

2. The Canadian situation is almost unworkable in practice, and can be maintained only by a steady artificial help. Take the case of a Ruthenian settled in Nova Scotia, or at Quebec. His bishop is living at Winnipeg, more than a thousand miles away. Yet if he wishes to marry, he must get dimissorial letters from his personal bishop, though a Latin bishop is perhaps next door. It is very probable that he will marry a Latin wife, since in these provinces Ruthenians are few. Still his children *must* belong to the Ruthenian rite. They will get Catholic teaching in a Latin school, they can receive the Sacraments only according to the Latin rite, since Ruthenians are very sparsely settled in these provinces. Nevertheless they belong to the Ruthenian rite. Assuredly their belonging to their father's (Ruthenian) rite will be a purely *theoretical* one, and remain only on paper. Then why not allow them to become Latins in theory also, as they will be in practice? The old-Slavonic language in the liturgy is a strange growth to the ears of English-speaking people whose religious vocabulary shows clearly the signs of its Latin origin. The outcome of all this is, that they will wish to become Latins. In other words, they will get tired of the "privilege" of personal jurisdiction granted to them and will long to come under the common law. Why coerce them to remain under a privilege they are sure to dislike as soon as they have become naturalized citizens of their new home? If I may be allowed a trivial comparison, the present method seems much like that of the use of vehicles. When railroads began to be built coachmen

had reason to fear for their trade. They kept on coaching, while reluctantly admitting that the steam engine and motor offered faster and cheaper ways of traveling. Would any one of them think of asking for a "privilege" that would at the same time oblige him to travel only by coach. The Oriental rites are indeed in possession in some *countries* of the old world and cannot be eliminated there. But in the new they have a natural tendency to disappear. They are interwoven, each with its own nationality. Once the emigrant has left his country, to become a member of another nation, a citizen of another state, his attachment to his national form of worship goes by degrees, just as his attachment to his old speech goes. If not at first, as least during the second generation, he is entirely assimilated to the new nationality of which he forms a part. The Church protects the national rite in his old home, but she has no reason for keeping it up artificially amid surroundings to which it is foreign. The Catholic Church is German in Germany, Italian in Italy, American in America. Why should it be Ruthenian in America? The Ruthenian father in the United States should be at liberty to allow his children to become Latins, in order that they may come under the common law. This is the natural tendency of things for the common good. Let it work itself out. If not, other Oriental communities settled on the American continent will ask for their own jurisdictions. There will be a Roumanian, and an Armenian hierarchy, and so on. This can be avoided only if the liberty clause of the bull *Ea semper* is upheld, that the Ruthenian bishop has got personal "ordinary" jurisdiction.

As a practical suggestion may I humbly submit that American Hierarchy ask the Holy See, to harmonize legislation in this sense, even if it becomes necessary to undo established precedent. It is not want of sympathy with the Catholics of Oriental rites, but the general principles of the Catholic Church and the interests of Church government that claim this course. In a country with so many religions as the United States the Catholic Church must not appear to be un-national, or contra-national, and she must present a united front, for united action.

FORANEUS.

SOCIALISM OR FAITH.

VIII.—The Work at Our Hand.

"THE Irish don't seem to take to it, Dean," Mother Mary John complained. "The others, now, don't seem to mind at all. They don't hold back. There's good bread and milk there to be eaten, and they take it without let or thank-you. So they should. Why should children thank anybody for the bread they get? Haven't they the right to it? But the Irish——!"

"Well, you see, Mother, the Irish have long memories."

"Memories? But it's these babies, I tell you, Dean; they're the worst. What memories have they?"

"You can never tell anything about an Irish baby, Mother," the Dean proceeded to explain the unexplainable. "You see, some of them remember things that happened in Ireland a hundred years ago. I christened one just the other day and he had a look in his eye that, I declare, if you so much as mentioned Boyne Water to him he'd strike you. They are like that."

"I never know what you're talking about, Dean, when you begin on the Irish. And you know I don't. But," she added slowly, "some of the time I believe some of it is true."

Mother Mary John, being a convert from one of the earliest Vermont families, could not know what was the matter with the Irish children; much less could she know what the Dean meant by his whimsical talk.

"At any rate," she concluded, "I wish they wouldn't make me feel that I'm degrading them every time I try to make them take a bit of bread and milk. There's that little Monica Connors. She's about the size of a pint pitcher and she could write with the corners of her cheek bones, but do you think I could get her to as much as look at the food here until I had promised to let her stay and help wash up the cups? And the boys, they hang back along the wall and push each other forward, until you fairly have to grab them and force a bit of bread into their hands.

"I don't understand them. Why, it isn't as though they were grown-ups and you were asking them to accept charity. It isn't charity at all. It's their right."

"I know it, Mother. We have all the logic on our side, and the children are wrong. But, they are Irish children, as you say; and the Irish race has gone through things that make it forever chary of bread that is *given* to it."

"But," the Mother persisted, "these children never heard of that. Their parents never knew anything of it."

"True," admitted the Dean. "But, don't I tell you, the Irish babies have long memories?" he insisted perversely.

The Reverend Mother gave it up. He and his Irish were always incomprehensible. For thirty years she had been learning that.

The Dean had inadvertently wandered into the school at two o'clock in the afternoon, just when the smallest of the children were being dismissed for the day.

Along the whole length of the lower hall of the school ran a narrow table, improvized by the sisters out of boards and benches. On it were spread cups of milk and thick slices of bread for all.

On the very first day of the fall term the Dean had seen the pinched look of the children's faces, and he had taken his measures. He had sent messages up into the hill country, to friends and old parishioners of the days when he had tended all that country alone. Their response was in the form of huge cans of milk that came down every morning anonymously from little wayside milk stations on the O. & W. and the Belden River lines.

The bread was another matter. Ostensibly it was the gift of bakers in Albany. But only Father Huetter could have told that the Dean's little property, left him by a sister dead years ago, had been sold and that his salary was hypothecated for a time longer than he might reasonably expect to have a salary. It seems that he was no more prudent now than he had been in that day, at the other end of his life, when he and his people had helped finance the start of Milton Sargent's mill.

But Father Driscoll was not thinking of any of these things now. He was looking down the long rows of the children, and seeing the thing that the Mother had complained of.

As she had said, the Slavic and Italian children marched up to the table by platoons and stood munching and drinking, without urging and without thanks. Why should children

thank anybody for food when it was there, just naturally to be eaten by hungry folk?

But the Irish were plainly different. They hung back and kept their eyes off the food. Some, even the littlest ones, tried to slip by unnoticed, and even when they were caught and made to take food they swallowed it hastily, almost furtively.

"Dear God!" the Dean murmured, his old heart wincing in sympathy and understanding, "will we never forget? Those children learned that lesson four and five generations ago! And I, if I was among them, I'd be doing just what they are doing. I couldn't help it. This comes of being born of a race that carries its past forever with it!

"I should not have come here at this hour. I did not mean to," he deprecated. "They're bad enough with the sisters, but they're worse when they think I'm looking. I'll go away. And I'm only asking them to eat the bite that God gives them as their right! Yet they look up at me out of eyes that are sharp with hunger—to see if I notice them taking charity.

"Charity! Charity! Dear God above! What an abuse is that word in the mouths of men, when the very babies fear it!"

The Mother had gone on down the line and was too far away to have heard any of this even if he had intended it for her hearing. He turned away sharply, and when he was out in the street he walked briskly for ten minutes, hardly noting where he was going.

Old Richard Flanagan halted him in that high-pitched querulous voice that comes from a crabbed temper, rheumatics, and the North of Ireland:

"Where are you away to now, without a word, Your Deanery?"

The title of a Rural Dean in this country is one that seems to lack something of euphonious dignity. The young people can address him as Dean quite simply and satisfactorily, but to the old people this seems too curt. They want something that rolls better on the tongue.

The Dean stopped short, suddenly remembering that he had no fixed destination.

"Oh, how are you, Richard? I didn't know I was this far up the street. How's the rheumatism?"

"Again ye had it ye wouldn't step so smart, Your Deanery. Will the min be paid th'night, I don't know?" he queried, with that high lift at the end of his voice that makes a question mark for any form of words.

"Why not?" said the Dean. "Did you hear anything to the contrary?"

Richard Flanagan sat on his porch daily from April to November. From his vantage ground, where rheumatism held him, he kept the road and took toll from all who would pass on foot. Old and young, rich and poor, male and female, he questioned them. His information was sometimes true, often wonderful, often enough wilfully untrue. But it was always voluminous and comprehensive. It covered everything that possibly could and could not happen in the range of the world. If he did not know the truth, he had at least heard all sides of every matter.

"Dinny Corridon," he piped, "passed here to tell me that there is no money at the mill and that the banks would give none on the machines that were turned out this week. So the Colonel can only give the men pay checks, and the stores won't take them. I warn you, the stores won't take them; but the saloons, they might."

"Well, let's hope it will not prove quite so bad," said the Dean. "I think Dinny is by nature a pessimist."

"He *did* lie to me once," the old man admitted, taking the big word at a leap. "But not by nathur, not by nathur. It was about the reservoir, and I think he was put up to it."

But the Dean with a parting warning about bad weather and rheumatism was already on the move up the street. The sufferer on the porch was left somewhat disgruntled and unsatisfied with himself. He did not like to have anyone get by without paying him his tribute of at least some little bit of information.

"Ey-ah!" He complained to the general world. "Time was whin he could stop to talk about a thing or two; but now, what with advisin' governors and sthrikin' sthrikes, he haven't a minute to—"

"Who's that mumblin' about the priest behin' his back?" came a sharp voice from within the door.

"I only said," Richard defended, "he might stop till I'd put him the length of a question or two."

"He has more to do than bringin' grist to your cackle mill," snapped the voice through the doorway.

Mr. Flanagan went back to the consideration of his rheumatism. It was apparent that his autocratic jurisdiction was limited strictly to the external forum of the sidewalk. In winter his must have been that emptiest of all human glories, that of a monarch without a realm.

The Dean turned the first corner, intending to make a circuit to the other side of the town where he remembered that he had some calls to make.

He was worried by what Flanagan had told him. To be sure, he had anticipated the refusal of the banks in Milton to give cash on the machinery first completed by the men. That had been the weak point in the Governor's plan from the beginning—the lack of actual money. When the Governor had stopped the strike in the Milton Machinery works by putting the men back to work under martial law, he should, of course, have seen that there was plenty of ready money to pay the men. But the Dean knew that there had been no time. The Governor could not just then force through an appropriation for the purpose, and there was no available contingent fund in the State treasury on which he could put his hand.

But the Dean had not anticipated that the stores would refuse food for the pay checks which Colonel Gardiner, the Governor's representative in charge of the mill, would have to issue to the men for their first week's wages. These checks would be in the name of the Milton Machinery Company, and endorsed with the authority of the Governor of the State. They would certainly be redeemable in money in due time.

But there was no way to force storekeepers to accept them in payment for food. And the Dean remembered the circumstances in which nearly all the merchants of Milton stood, with regard to the Company and John Sargent.

The genius and the foresight of old Milton Sargent had been almost diabolical. He had expected labor and social troubles from the beginning. And from the beginning he had provided for them. He foresaw that the quickest and surest weapon against a strike was the direct control of the food supply. So, as soon as the first profits of his mill came to him he put them right into the purchase of the land which he saw

would be the business part of the already growing village. Then he opened stores and secured all the trade, so that his people brought his money back to him for everything that they ate and wore.

Again he spread farther out, as he foresaw the coming growth, and bought up all the land upon which the little city of Milton stands to-day. Most of this he sold, lot by lot, to his employees, for homes. His terms to them were easy and very liberal—generally not more than three hundred per cent above what he had paid for the land. For this he received wide praise as the most intelligent and advanced manufacturer in his part of the State. Milton was pointed out as the model manufacturing village, where every workingman was a free and independent man—owning his own home, you see.

Noted sociological writers of that day came to Milton, took statistics, nodded wise heads, and went away to write that Milton Sargent had, for once and all, solved the labor problem. He had, by giving his men the chance to own something in his town, so bound up and combined his interests and theirs and those of the mill and the town that no questions could ever come between them.

Milton Sargent had really wished, and had worked early and late to realize his wish, that every head of family in his employ should own a home in Milton. His reasoning was this. If they own their homes they will have to stay in Milton. There will never be any other mill here but mine. If they own their homes and I own their jobs and the supply of food, they will have to stay here and work for me, at my terms, just as long as they naturally live.

So he actively encouraged them to buy lots and helped them to build, on very fair terms. But in every deed that he gave them there was one iron-bound restriction. No lot that he sold them could ever be used for any purpose other than as a dwelling lot.

With unerring instinct he predicted, and directed, the commercial growth of the town, and kept in his own hands every bit of property in the line of that prospective growth. Corner lots in residence sections he retained, for groceries — and saloons. If, for any reason, a lot which he had sold became useless for residence purposes it reverted naturally to the original owner.

When, in the advance of public opinion, the old system of company stores, by which he sold necessaries direct to his employees, became too obnoxious, he gave it up. He did not really need it. He rented his store properties to individuals who should conduct them as their own. He allowed those individuals to own their stocks, but he gave them only very short tenure of lease in their stores and otherwise surrounded them with such conditions that he held them completely in his power. A merchant or tradesman who crossed Milton Sargent once, would never, after the expiration of his lease, again be in the position to do so.

John Sargent, at his accession to power in Milton, had not changed any of these things. He understood the system and knew its value. He developed it so as to handle the various public utilities of the town as they came into being, and he organized three small banks. These not only gave him an added capital with which to work; they also tightened his hold on every merchant in the little city.

So the Dean was worried. He knew that at a word from John Sargent every grocer and provision man and clothier in Milton would feel obliged to refuse the pay checks that were to be issued in the name of the Milton Machinery Company.

He saw the wall of entrenched power against which the Governor had run in his effort to force John Sargent to arbitrate the strike in Milton. And he thought he saw further and more intricate difficulties ahead, when the mill, in order to run as the Governor had started it, must try to buy raw materials from capitalist friends and natural allies of John Sargent. But he was not disheartened. He believed, did this old man. Seventy-four years of disillusion had not dimmed the boyish faith of his heart.

He went about his business with head erect, not forgetting to say a prayer by the way for the courage and the wisdom of that square-headed young Presbyterian, the Governor, to whom he had taken a great fancy.

When he came home he found Nonie Gaylor waiting to talk with him. He had not seen Nonie Gaylor since the night when her promised husband, young Harry Loyd, was shot down in the road in front of the mill by John Sargent's guards. He had heard that she sat all day in her little home by the River Road, seeing no one, hugging her grief in silence.

That was not good for her, he knew. And he had thought, Nonie being alone in the world, that he would send some of the sisters to her to persuade her to go away for a time. But, no. He remembered the ten years when Nonie was growing up alone with a dissolute old father, and how she had shielded that father and gone out to work for him and how she had insisted that he was the best of fathers and that she loved him and was proud of him and how she had dared the world to sympathize with her.

His years had taught him that there are some souls who cannot be helped by anything or anybody in this world. They carry the burdens of others, but their own they must carry alone. Their fires burn inwardly, and they have to ask their own questions of God and life. Nonie Gaylor was one of these.

Nothing about the girl told in any way of tragedy. She was dressed simply in the neat blacks and whites that everybody associated with her. Her manner was entirely natural and easy.

The Dean marveled at the self-control, the powerful springs of will, that could so cover a tortured heart and smooth out a girlishly fresh face for the world to see. But he feared it. A fire that is too closely pent will burst sometime. And its bursting is madness.

"I only came in to tell you, Dean, that I am going away," she said, quite casually; "and to give up my Sodality band."

"Ah, I had thought of that," agreed the Dean, taking up her manner. "I had thought of advising you to go away for a while, a change; a change is always good, you know."

"Yes. But I am going away for good. I am never coming back to Milton."

"Well, now I had hardly expected that, Nonie. You see, you somehow seem to belong here with us. You have—you have plans, I suppose? Where will you go?"

"Does it matter?" she said with a pitiful little shrug, dropping her mask for the instant.

Father Driscoll waited a moment, giving her time to command herself. Then he said slowly:

"No. I suppose it does not. We have to take ourselves with us, anyway. So the surroundings cannot matter very much."

The girl started. He had spoken the very thought that had been going the dizzy round of her mind, sleeping or waking, for all these days: what use was it to go, when she could not get away from herself?

"I know," she said. "That is true. I cannot hope to get away from myself. And I have thought and thought and planned. And I cannot come to anything. It is all so useless.

"But I must get away. Can't you see, Dean, that I have to get away from here. It doesn't matter at all where I go. But I must go. Can't you see that?" she appealed.

"I am not sure that I do. Tell me, child." He wanted to make her talk, to keep her talking, so that she might ease down some of the strain under which her mind labored.

"I thought I wanted to go and hide myself in a convent," she began aimlessly. "Oh, not because I belonged there, but just to crawl into some place where the world couldn't find me and hurt me any more. But—"

"No. That wouldn't do," said the Dean lightly. "The idea is too medieval, and the novelists have overworked it already. That is, I mean, Nonie, a convent is a place for people who have just the one reason for being there."

"I knew that. But I have to work. I have to go on living. Though I don't see why," she added, with a sudden rush of bitterness.

"The river runs right by my door," she went on quietly, "It is always friendly to me. Since I was a baby I have never been afraid of it."

The Dean was silent. Every soul must cross these dark bridges by itself.

"There is a place, you know it, Dean, where the water from the canal tumbles down the waste weir into the river. It has made a great dark pool there at the edge of the river and the water races round and round, so quiet and so swift.

"I used to go and sit there sometimes, years ago, when father was—was—

"I have gone there sometimes lately, and looked down into the dark of the water, and wondered: Why not?

"It looked so cool and so certain, so dependable. Whatever I got, down under the water there, I could keep, couldn't I? It wouldn't be snatched away from me, like Harry was."

Suddenly she shivered. Then, with a visible effort, she straightened herself and threw back her shoulders.

The Dean was satisfied. She had crossed her bridge.

"You have to work, and you do not feel that you can bear to go back into the mill. That is it, is it not?" said the Dean steadily.

"How could I? How could I?" she broke out. "Do you remember that four times every day—every day of all my life, four times I should have to pass the spot where John Sargent murdered my Harry? It is not the horror of it. Don't think that. I could kneel every time on the spot.

"But if I did, and if I said my prayers every time, do you know that I would still get up from my knees every time with just one thought—always one thought—to kill John Sargent? Think of that! Four times every day for years and years of life, a murderess in my heart.

"Oh, you are a priest. You have always been good. You do not know what anger and hate is like.

"And then I should go in to do John Sargent's work for him! Think of it! To make him richer, so that he might kill the Harrys of other girls.

"And do you know why I had the position that I had in the mill, and why I was, in a few months more, to be put over all the women in the mill? Think of that! Five hundred women and girls under me, a girl of twenty-two! I was to be the highest paid woman operative in New York State. And why? Why? Because I had proved that I could get more work and drive more speed out of other poor, fainting women and girls, and save more money for John Sargent.

"Think of that, year in and year out. And then think of that spot that I would pass—four times a day, every day, for ever and ever!"

Father Driscoll had no answer ready. The girl sat picking at the finger ends of her gloves. After a little he said:

"Nonie, would you rather not have had your love at all and not have suffered, or have had it and suffered as you have?"

"I had three years of Harry's love," she said quickly; "for one hour of it I would have suffered all!"

"Then, child, you do not hate God for giving you the love, only for taking it—"

"God? Why, God didn't have anything to do with it. How could He? What did I do to—?"

"That is our mistake, child, nearly always. It is not what we *have* done. It is what God may have for us to do.

"Nonie, will you listen to me a moment, and try to forget that I am just a blundering old man who knows no more of the ways of God than you do?

"The Company, as you say, had picked you out and trained you for a purpose, to drive all the others. Why? Because they saw things in you that made them believe you could do it better than another.

"Suppose that God foresaw something to be done that you could do better than another. Suppose He saw the time coming when the women in the mill would need not a driver, but a sister and a guide—one who had suffered more and who was stronger and wiser by that suffering. Suppose that the way to such wisdom and to such helpfulness lay only through great suffering. And *that* one was you — would you refuse, the suffering?"

"No! no!" she cried, springing to her feet. "I would not refuse. God knows I would welcome it. Anything, anything! If only it were of some use, some good to the others!"

"I know that, of course, child.

"Now, you might go out to nurse the wounded on battlefields, or you might go out to tell the story of your love and your suffering to your sisters through the country and preach Suffrage to them, or Socialism. In either case you would do good, no doubt. But the work God wishes us to do He generally places near our hand.

"I am old, child, and the changes come fast. I see one coming here that will give you a work to do that will fill your arms and your heart. Can you believe and have faith for a little while?"

"Yes. I believe. I don't know why, but I do.

"I will stay and work, as long as you say, Dean. But—I think I'll go home now."

She went out hurriedly, without another word. She knew that she could no longer control herself and she wanted to be alone.

The Dean walked over into his study and sat down heavily at his desk.

"God send that I did right!" he prayed.

It was the dark threatening end of an autumn day. Three thousand men were crowding each other out through the gates of the Milton Machinery Company's plant. Colonel Gardiner had not attempted to start the twine mill, so none of the women had been at work. The men had been at work ten days and this was the regular pay night.

There was no money in the mill. The men had seen thousands of dollars' worth of machinery go out to fill orders on file all through the strike. But the banks of Milton, controlled by John Sargent, would not advance a cent of money on the invoices. The Colonel had appealed frantically to the Governor, but the latter had answered that pay checks were sufficient for the present. And in any case, where could he get forty thousand dollars in cash?

The men did not understand. Rumors had been running through the mill all week. They knew that they were there working under the protection of the military of the State. But they mistrusted the whole thing. The idea that the State could, even if it sincerely wished, do anything effectively for them and for their interest had been exploded so many times that they were slow to believe.

Some said it was a grandstand play of the Governor, for politics. It would fizzle out, as all such things did. Others argued that it was all a trick of Sargent, to get them back to work and break the spirit of their strike.

They took their pay checks. What was the use of refusing them? But they showed that they had no great faith in them.

Many had worked the whole time without a real meal. There was no credit for them in any store. They were hungry and sick. They could get something for the checks.

They were wrong. They could not get anything with the checks. They trooped into stores and markets. Meat men and provision men, who had been clinging desperately to their stocks for months and fighting off bankruptcy until work should begin, now looked sadly at the pay checks—which they knew would be perfectly good—and shook their heads. The

grim word had gone out from John Sargent that no man should dare sell an ounce of food on those checks.

But there was one thing that could be had with the checks. Drink—all the drink the men wanted. The notices stood in all the saloons, as John Sargent had directed. The checks were good. There was plenty of free lunch. But there was no change for the checks. No bar would cash any part of a check. The check was good. But it must be left in the bar until it was used up.

Remember that this crowd of men worked all day in heat and grime and iron dust, at trades in which practically all men drink some. The strength and the wickedness of Sargent's planning need no detailing.

Some of the men, the irresponsible and the weak, left their checks in the bars. But the most of them, after tramping vaguely about and being refused at one store after another, shifted slowly off into the side streets and crept home, ugly, hungry, hopeless.

Where it came from no man could tell. Probably it was at first a burry, angry murmur that ran up and down the wells of tenement houses, from one pinched home to another. It rose above the squalls of unfed, disappointed children. It was the sulky, upbraiding cry of the tigress in the lair, when the feckless lord comes home empty-mouthed from the hunt.

It ran down dark stairs, the cry, and out into dark, foul streets. It beat up against closed windows, and drew them open, and drew out unkempt heads to answer it.

The answer came in every Slavic tongue, from Litt to Czech. It came in four Italian dialects. It came in every known accent of English. It did not need any language, for it was the cry of the women, who do eternally understand each other in need.

Out of dark alleys they came, splashing through puddles, out of bare little cottages, out of solid-looking homes, they came hurrying and rushing into solid groups. They did not stop for argument or discussion. The one cry, the one impulse that had started them all, told them where they were going and what they were going to do.

Across the railroad tracks, from Polock Town and Little Italy, they came pouring in groups and troops of hundreds,

large-boned, guttural-voiced Slav women, shrill-throated, sturdy Italian women—hunger in their eyes, mother fury in their hearts.

Now these met other crowding, pushing tides of women, tall, thin-lipped hill women of the country itself, and broad-chested Irish-American women, no less of the country. All the races of all the women of earth could have met here and talked the common language of the cries of their babies.

Into the blocks of State street where the big grocery and provision stores were grouped they came reeling and whirling, wave after wave of faces, white and care-fretted under the flare of the lights.

They had no war cry. They carried no banner. They wanted no advertising. They were just everybody's wife and sister, with a pay check in her clenched hand, come to get the food that her man had earned for her children and her.

They were in the stores before astonished and frightened clerks could think of locking doors.

Now the next quarter of an hour was not pretty. It is better to pass it over without description.

These women had for months been looking down into the hunger-big eyes of their children. Their bared nerves had been flecked by the questions, the eternal, Why? Why? of the child. Why could it not have butter and sugar on its bread? Why could it not have even butter? Why, finally, could it not have bread?

They have seen the plump, round little bodies of their babies falling away under the ribs. They were elementary mothers of men, these women. They loved to kiss the round, paddy cushions of fat that lie at the back of a baby neck. And they had found there only the pinched outcroppings of hard little bones.

They had seen their rough, noisy boys suddenly sit down in the thick of their play, because they were weak and dizzy for food. They had caught their little girls scraping and scratching their cheeks with wire hair brushes—to take the white out.

Lately they had seen their husbands and their growing boys whom it was their pride to feed, come staggering home to eat: and there was no food.

Food! Food! The lack of it had tortured their days. The dreams of it had tormented their nights. How many nights had they walked among heaps and stacks of food, and when they reached out for it, always it turned to something else? How many times had they not dreamed the pantry full of food, only to awaken to the gaunt reality?

Some of them had seen their nurslings die at their breasts. There was no food there. And they had followed a little box up the long River Road to the hills and the cemetery, and wanted to stay there.

And always their nightmares had been of food, food in the hand, food in the very mouth.

Now here was food piled all about them, bread, and meat, and vegetables in tins, and meat, meat hanging in strips, hanging in sacks, everywhere. Their dreams, their very dreams!

There was none to stop them. They were a hundred, two hundred, as many as could get into a store. They had only to throw down pay checks and take, and take, and *take!*

If some turned sick and hysterical and screamed at the sight of it all; if some fainted; if some grabbed and grabbed, more than they could carry; if some crowded and pushed and trampled; if they finally jammed all together and screamed and fought, impotently, still hugging their loot—well, the wonder would have been, rather, if they had not done these things.

Up through the pushing, tugging mass of women that was struggling on the sidewalks unable to get into the stores, came a slender, hollow-eyed girl in blacks and whites. Women gave her way because her tragedy and her grief had set her apart. Then, too, she was a captain of women. Her business was to organize and command.

Swiftly, as she came to each group she plucked two or three women apart to her and gave them quick, sharp commands. They knew her; they were accustomed to obey her. Her curt, every-day voice brought them back from hysteria, to sense.

They did as she told them. Quietly urging their way into a store, they took command. They grabbed pencils and paper bags, or anything to write upon, and made hurried, scrappy accounts of what each woman had. Then they began forcing a line of those who were supplied out of the doors. The screaming stopped. What had been a riot of maddened women

resolved itself, in five minutes, into lines of quiet shoppers who furtively tucked up wisps of straggled hair and who only showed what they had been through by the quick, quiet sobbing of their bosoms.

A line of soldiers, called by frantic storekeepers, came double-quicking up the middle of the street. But, though they came quickly, men were there before them. Men, sheepish of face, but grim, too, slipped out of side streets and lined themselves two and three deep along the curb. They did not approve of whatever the women were doing. Men are ever more law-bound and helplessly conservative in a crisis than are women. But, if the women were bound to do it, they should not be molested.

The thin single line of soldiers, stretched the length of the street, had no orders to shoot down lines of men, in order to clear the stores of women. They stood there, foolish and useless. And when Nonie Gaylor calmly walked through them to the other side of the street, to see how her lieutenants were doing over there, the company through which she walked grounded arms with a smart rattle.

At ten o'clock Father Huetter, coming in, reported to the Dean the manner of these things, and that the town was full fed.

The Dean laid down his breviary, to say:

"Thank God! I said better to the child than I knew—the work at our hand, that is what He would have us do."

But Father Huetter did not understand. He was very tired and he went on up to bed.

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

[TO BE CONTINUED]

Analecta.

ACTA BENEDICTI PP. XV.

LITTERAE ENCYCLICAE.

AD VENERABILES FRATRES PATRIARCHAS PRIMATES ARCHIEPISCOPOS EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES.

Benedictus PP. XV.

Venerabiles Fratres Salutem et Apostolicam Benedictionem.

Ad beatissimi Apostolorum Principis cathedram arcano Dei providentis consilio, nullis Nostris meritis, ubi provecti sumus, cum quidem Christus Dominus ea ipsa Nos voce, qua Petrum, appellaret, *pasce agnos meos, pasce oves meas*;[1] continuo Nos summa cum benevolentiae caritate oculos in gregem, qui Nostrae mandabatur curae, convertimus; innumerabilem sane gregem, ut qui universos homines, alios alia ratione, complectatur. Omnes enim, quotquot sunt, Iesus Christus a peccati servitute, profuso in pretium suo sanguine, liberavit; nec vero est ullus, qui a beneficiis redemptionis huius exceptione excludatur: itaque genus humanum divinus Pastor partim Ecclesiae suae caulis iam feliciter inclusum habet, partim se eodem compulsurum amantissime affirmat: *Et alias oves habeo, quae non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient.*[2]—Equidem non vos hoc celabimus, venerabiles Fratres: ante omnia, divina certe benignitate excitatum, sensimus in animo incredibilem quemdam

[1] Ioan. 21: 15-17.

[2] Ioan. 10: 16.

studii et amoris impetum ad cunctorum salutem hominum quaerendam; atque illud ipsum fuit Nostrum in Pontificatu suscipiendo votum, quod Iesu, mox crucem subeuntis, fuerat: *Pater sancte, serva eos in nomine tuo, quos dedisti mihi.*[3]

Iam vero, ut primum licuit ex hac arce Apostolicae dignitatis rerum humanarum cursum uno quasi obtutu contemplari, cum lacrimabilis obversaretur Nobis ante oculos civilis societatis conditio, acri sane dolore affecti sumus. Quo enim pacto fieret ut Nostrum communis omnium Patris animum non vehementissime sollicitaret hoc Europae atque adeo orbis terrae spectaculum, quo nullum fortasse nec atrocius post hominum memoriam fuit, nec luctuosius? Omnino illi advenisse dies videntur, de quibus Christus praenuntiavit: *Audituri . . . estis praelia, et opiniones praeliorum. . . .Consurget enim gens in gentem, et regnum in regnum.*[4] Tristissima usquequaque dominatur imago belli; nec fere nunc est aliud quod hominum cogitationes occupet. Maxime sunt praestantissimaeque opulentia gentes quae dimicant: quamobrem quid mirum, si horrificis bene instructae praesidiis, quae novissime ars militaris invenit, conficere se mutuo exquisita quadam immanitate contendant? Nec ruinarum igitur nec caedis modus: quotidie novo redundat cruore terra, ac sauciis completur exanimisque corporibus. Num, quos ita videris alteros alteris infestos, eos dixeris ab uno omnes prognatos, num eiusdem naturae, eiusdem societatis humanae participes? Num fratres agnoveris, quorum unus est Pater in caelis? Dum autem infinitis utrimque copiis furiose decernitur, interea doloribus et miseriis, quae bellis, tristis cohors, comitari solent, civitates, domus, singuli premuntur: crescit immensum in dies viduarum orborumque numerus; languent, interceptis itineribus, commercia; vacant agri; silent artes; in angustiis locupletes, in squalore inopes, in luctu sunt omnes.

Hisce Nos tam extremis rebus permoti, in primo tamquam limine Pontificatus maximi, Nostrarum partium esse duximus, suprema illa Decessoris Nostri, praeclarae sanctissimaeque memoriae Pontificis, revocare verba, iisque iterandis, Apostolicum officium auspicari; vehementerque eos, qui res regunt vel gubernant publicas, obsecravimus, ut, respicientes quantum effusum iam esset lacrimarum et sanguinis, alma pacis munera reddere populis maturarent. Atque utinam, Dei miserentis beneficio, fiat, ut, quem Angeli in ortu divini hominum Redemptoris faustum cecinere nuntium, idem, ineuntibus Nobis vicarium Ipsius munus, celeriter insonet: *In terra pax hominibus bonae voluntatis.*[5] Audiant Nos ii, rogamus, quorum in manibus

[3] Ioan. 17: 11.
[4] Matth. 24: 6, 7.
[5] Luc. 2: 14.

fortuna civitatum sita est. Aliae profecto adsunt viae, rationes aliae, quibus, si qua sunt violata iura, sarciri possint. Has, positis interim armis, bona experiantur fide animisque volentibus. Ipsorum Nos universarumque gentium amore impulsi, nulla Nostra causa, sic loquimur. Ne sinant igitur hanc amici et patris vocem in irritum cadere.

At vero, non solum huius cruenti dimicatio belli miserrimos habet populos, Nosque anxios et sollicitos. Alterum est, in ipsis medullis humanae societatis inhaerens, furiale malum; idque omnibus, quicumque sapiunt, est formidini, utpote quod, cum alia iam attulerit et allaturum sit detrimenta civitatibus, tum huius luctuosissimi belli semen iure habeatur. Etenim ex quo christianae sapientiae praecepta atque instituta observari desita sunt in disciplina rei publicae, cum stabilitatem tranquillitatemque ordinis illa ipsa continerent, necessario nutare funditus coeperunt civitates, ac talis et mentium conversio et morum demutatio consecuta est, ut, nisi Deus mature adiuvet, impendere iam humanae consortionis videatur exitium. Itaque haec cernimus: abesse ab hominum cum hominibus coniunctione benevolentiam mutuam; despicatui haberi eorum qui praesunt, auctoritatem; ordines cum ordinibus civium iniuriose contendere; fluxa et caduca ita sitienter appeti bona, quasi non alia sint, eaque multo potiora, homini proposita ad comparandum. His quidem quatuor capitibus causas totidem contineri arbitramur, cur societas humani generis adeo graviter perturbetur. Danda igitur communiter est opera, ut pellantur e medio, christianis nimirum principiis revocandis, si vere consilium est pacare communes res recteque componere.

Ac primum Christus Dominus, cum hanc ipsam ob causam de caelis descendisset, ut, quod invidia diaboli eversum fuerat, restitueret in hominibus regnum pacis, non alio illud voluit niti fundamento, nisi caritatis. Quare haec saepius: *Mandatum novum do vobis: ut diligatis invicem;* [6] *Hoc est praeceptum meum, ut diligatis invicem;* [7] *Haec mando vobis, ut diligatis invicem:* [8] tamquam si unum hoc suum esset officium et munus, adducere homines ut diligerent inter se. Atque huius rei gratia, quod non adhibuit argumentorum genus? Suspicere in caelum nos omnes iubet: *Unus est enim Pater vester, qui in caelis est.*[9] Omnes, nullo nationis aut linguae aut rationum discrimine, eamdem docet formulam precandi: *Pater Noster, qui es in caelis;* [10] quin etiam affirmat Patrem caelestem, in beneficiis naturae dilargiendis, ne merita quidem singulorum discernere: *Qui solem suum oriri facit super bonos et malos: et pluit super iustos et ini-*

[6] Ioan. 13:34. [7] Ioan. 15:12. [8] Ioan. . :17.
[9] Matth. 23:9. [10] Matth. 6:9.

ustos.[11] Fratres etiam nos tum dicit inter nos esse, tum suos appellat: *Omnes autem vos fratres estis;* [12]—*Ut sit ipse primogenitus in multis fratribus.*[13] Quod vero ad fraternum amorem excitandum, vel erga eos quos naturae superbia contemnit, valet plurimum, in infimo quoque suae ipse vult agnosci personae dignitatem: *Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.*[14] Quid, quod sub exitum vitae impensissime rogavit Patrem, ut quotquot in se ipsum essent credituri, omnes caritatis copulatione essent unum? *Sicut tu Pater in me, et ego in te.*[15] Denique e cruce pendens, suum sanguinem in nos omnes exhausit, unde quasi coagulati compactique in unum corpus, sic amaremus inter nos, quemadmodum inter membra eiusdem corporis summa amicitia est.—Verum longe aliter se habent mores horum temporum. Numquam fortasse fraternitatis humanae tanta fuit, quanta hodie, praedicatio; quin imo non dubitant, Evangelii voce neglecta, operaque Christi et Ecclesiae posthabita, hoc fraternitatis studium efferre, tamquam unum e maximis muneribus, quae huius aetatis humanitas pepererit. Re tamen vera, numquam minus fraterne actum est inter homines, quam nunc. Crudelissima ob dissimilitudines generis sunt odia; gentem a gente potius simultates, quam regiones separant; eâdem in civitate, eadem intra moenia flagrant mutua invidia ordines civium; inter privatos autem omnia amore sui, tamquam suprema lege, diriguntur.

Videtis, venerabiles Fratres, quam necesse sit omni studio eniti, ut Iesu Christi caritas rursus in hominibus dominetur. Hoc certe semper Nobis propositum habituri sumus, velut proprium Nostri Pontificatus opus; hoc ipsum studete vos, hortamur. Ne desistamus vel inculcare auribus hominum vel re praestare illud Ioannis: *Diligamus alterutrum.*[16] Praeclara certe, valdeque commendanda sunt illa, quibus haec aetas abundat beneficentiae causa institutis; at enim, si quid ad veram Dei et aliorum caritatem in animis fovendam conferant, tum demum solidae utilitatis sunt: quod si nihil eo conferant, nulla sunt: nam *qui non diligit, manet in morte.*[17]

Alteram diximus communis perturbationis causam in eo consistere, quod iam non sancta vulgo sit eorum qui cum potestate praesunt, auctoritas. Ex quo enim placuit omnis humanae potestatis non a Deo, rerum conditore et dominatore, sed a libera hominum voluntate deducere originem, vincula officii, quae eos inter qui praesunt et qui subsunt, intercedere debeant, adeo extenuata sunt, ut propemodum evanuisse videantur. Immodicum enim studium libertatis cum con-

[11] Matth. 5:45. [12] Matth. 23:8. [13] Rom. 8:29.
[14] Matth. 15:40. [15] Ioan. 17:21. [16] I Ioan. 3:23.
[17] Ibid. 14.

tumacia coniunctum, paullatim usquequaque pervasit; idque ne domesticam quidem societatem, cuius potestatem luce clarius est a natura proficisci, intactam reliquit; quin etiam, quod magis dolendum est, in sacros usque recessus penetravit. Hinc contemptio nascitur legum; hinc motus multitudinum; hinc petulantia reprehendendi quidquid iussum sit; hinc sexcentae repertae viae ad disciplinae nervos elidendos; hinc immania illorum facinora, qui, quum se nulla teneri lege profiteantur, nec fortunas hominum verentur nec vitam perdere.

Ad hanc opinandi agendique pravitatem, qua societatis humanae constitutio pervertitur, Nobis quidem, quibus magisterium veritatis divinitus mandatum est, tacere non licet; populosque admonemus illius doctrinae, quam nulla hominum placita mutare possunt: *Non est potestas nisi a Deo: quae autem sunt, a Deo ordinatae sunt.*[18] Quisquis igitur inter homines praeest, sive is princeps est sive infra principatum, eius divina est origo auctoritatis. Quare Paulus non quovis modo, sed religiose, id est ex conscientiae officio, obtemperandum iis esse edicit, qui pro potestate iubent, nisi quid iubeant divinis contrarium legibus: *Ideo necessitate subditi estote, non solum propter iram, sed etiam propter conscientiam.*[19] Congruit cum verbis Pauli, quod ipse Apostolorum Princeps docet: *Subiecti igitur estote omni humanae creaturae propter Deum: sive regi, quasi praecellenti: sive ducibus, tamquam ab eo missis . . .*[20] Ex quo idem Gentium Apostolus colligit, eum qui homini legitime imperanti contumax obsistat, Deo obsistere ac sempiternas sibi parare poenas: *Itaque qui resistit potestati, Dei ordinationi resistit. Qui autem resistunt, ipsi sibi damnationem acquirunt.*[21]

Meminerint hoc principes rectoresque populorum, ac videant num prudens ac salutare consilium cum potestati publicae tum civitatibus sit a sancta Iesu Christi religione discedere, a qua tantum ipsa potestas habet roboris et firmamenti. Etiam atque etiam considerent, num doctrinam Evangelii et Ecclesiae velle a disciplina civitatis; a publica iuventutis institutione exclusam, civilis sapientiae sit. Nimis experiendo cognitum est, ibi hominum iacere auctoritatem, unde exsulet religio. Quod enim primo nostri generis parenti, cum officium deseruisset, contigit, idem civitatibus usu venire solet. Ut in illo, vix voluntas a Deo defecerat, effrenatae cupidines voluntatis repudiarunt imperium: ita ubi qui res moderantur populorum, divinam contemnunt auctoritatem, ipsorum auctoritati illudere populi consueverunt. Relinquitur sane, quod assolet, ut ad turbidos motus

[18] Rom. 13: 1.
[19] Ibid. 5.
[20] I Petr. 2: 13-14.
[21] Rom. 13: 2.

comprimendos vis adhibeatur: sed quo tandem fructu? Vi corpora quidem non animi comprimuntur.

Sublata igitur aut debilitata illa duplici coniunctione, unde efficitur ut omne societatis corpus cohaereat, id est vel membrorum cum membris ob caritatem mutuam, vel eorundem cum capite ob auctoritatis obsequium, quisnam iure miretur, venerabiles Fratres, hanc hominum societatem dispertitam in duas tamquam acies videri, quae inter se acriter et assidue digladientur? Stant contra eos quibus aliquam bonorum copiam aut fortuna tribuit aut peperit industria, proletarii et opifices, propterea flagrantes malevolentia, quod cum eamdem naturam participent, non tamen in eadem, ac ipsi conditione versentur. Scilicet, ut semel infatuati sunt concitatorum fallaciis, quorum ad nutum solent se totos fingere, quis eis persuadeat, non ex eo, quod homines sunt pares natura, sequi ut parem omnes obtinere debeant in communitate locum, sed eam esse singulorum conditionem, quam sibi quisque suis moribus, nisi res obstiterint, comparavit? Ita, qui tenuiores cum copiosis depugnant, quasi alienas hi bonorum partes occuparint, non contra iustitiam caritatemque tantum, verum etiam contra rationem faciunt, praesertim cum et ipsi possint honesta laboris contentione meliorem sibi fortunam quaerere, si velint.—Quae vero quantaque hoc invidiosum certamen ordinum tum singulis tum communitati civium gignat incommoda, dicere nil attinet. Videmus omnes deploramusque crebras cessationes ab opere, quibus civilis publicaeque vitae cursus in ministeriis etiam apprime necessariis repente inhiberi solet: item minaces turbas et tumultus, in quibus non raro accidit, ut armis res geratur et humanus effluat cruor.

Non hic videtur Nobis argumenta repetere, quibus *Socialistarum* aliorumque in hoc genere errores manifesto convincuntur. Egit hoc ipsum sapientissime Leo XIII decessor Noster in Encyclicis Litteris sane memorandis: vosque, venerabiles Fratres, pro vestra diligentia curabitis, ut gravissima illa praecepta ne unquam oblivioni dentur, imo in consociationibus ac coetibus catholicorum, in sacris concionibus, in publicis nostrorum scriptis illustrentur docte atque inculcentur, quandocumque res postulaverit. Sed potissimum—neque enim hoc iterare dubitamus—omni argumentorum ope, quae vel Evangelium, vel ipsa hominis natura, vel publicae privataeque disciplinae ratio suppeditat, studeamus hortari omnes, ut, ex divina caritatis lege, fraternis animis inter se diligant. Cuius quidem amoris non ea certe vis est, ut conditionum ideoque ordinum distinctionem amoveat,—quod non magis potest fieri, quam ut in corpore animantis una eademque membrorum omnium actio sit ac dignitas—sed tamen efficiet, ut qui loco superiores sunt, demittant se quodammodo ad inferiores; et non solum iuste adversus eos, quod par est, sed be-

nigne, comiter, patienter sese gerant: hi autem illorum et laetentur prosperitate et confidant auxilio; sic prorsus, uti ex familiae eiusdem filiis minor natu maioris patrocinio praesidioque nititur.

At enim, venerabiles Fratres, quae hactenus deplorando persecuti sumus, ea radicem habent altiorem: ac, nisi ad ipsam evellendam studia bonorum incumbant, illud profecto, quod est in votis, id est rerum humanarum stabilis et mansura tranquillitas, non sequatur. Ea quae sit, monstrat Apostolus: *Radix . . . omnium malorum est cupiditas.*[22] Etenim, si quis recte consideret, mala, quibus nunc aegrotat humana societas, ex hac stirpe oriuntur omnia. Quandoquidem et perversitate scholarum, quibus aetatula cerea fingitur, et improbitate scriptorum, quibus, quotidie aut per intervalla, imperitae multitudinis mens formatur, et aliarum causa rerum, ad quas opinio popularis exigitur, quando, inquimus, ille infusus est animis perniciosissimus error, non sperandum esse homini sempiternum aevum in quo beatus sit; hic, hic licere ei esse beato, divitiis, honoribus, voluptatibus huius vitae fruendis; nemo mirabitur hos homines, natura factos ad beatitatem, ea vi qua ad eorum adeptionem bonorum rapiuntur, eadem quicquid sibi moram in hac re aut impedimentum fecerit, repellere. Quoniam vero haec bona non aequaliter dispertita sunt in singulos, et quia socialis auctoritatis est prohibere ne singulorum libertas fines excedat alienumque occupet, idcirco et odio habetur auctoritas, et miserorum in fortunatos ardet invidia, et inter ordines civium mutua contentione certatur, nitentibus quidem aliis attingere id quovis pacto et eripere quo carent, aliis autem retinere quod habent, atque etiam augere.

Hoc ipsum Christus Dominus cum prospiceret futurum, in divinissimo illo sermone, quem in monte habuit, terrestres hominis *beatitudines* quae essent, data opera explicavit: in quo christianae philosophiae quodammodo fundamenta posuisse dicendus est. Quae quidem vel hominibus perquam alienis a Fide, singularem sapientiam et absolutissimam de religione ac moribus doctrinam continere visa sunt: et certe consentiunt omnes neminem ante Christum, qui ipsa est veritas, nec similiter eadem de re, nec pari gravitate ac pondere, nec tanto cum sensu amoris unquam praecipisse.

Iam divinae huius philosophiae illa intima et recondita ratio est, quod quae mortalis vitae appellantur bona, speciem quidem boni habent, vim non habent; ideoque non sunt ea, quibus fruens, homo beate possit vivere. Deo enim auctore, tantum abest ut opes, gloria, voluptas beatitatem afferant homini, ut, si vere hac potiri velit, debeat iis omnibus, Dei ipsius causa, carere: *Beati pauperes . . . Beati, qui*

[22] I Tim. 6: 10.

nunc fletis . . . Beati eritis cum vos oderint homines, et cum separaverint vos, et exprobraverint, et eiecerint nomen vestrum tamquam malum.[23] Scilicet per dolores, aerumnas, miserias vitae huius, si quidem ea atoleremus ut oportet, aditum nobis ipsi patefacimus ad perfecta illa et immortalia bona, *quae praeparavit Deus iis, qui diligunt illum.*[24] Verum haec tanti momenti doctrina Fidei apud plurimos negligitur, apud multos penitus oblitterata videtur.—Atqui necesse est, venerabiles Fratres, ad eam renovari omnium animos: non alio pacto homines et hominum societas conquiescent. Quicumque igitur quovis aerumnarum genere affliguntur, eos hortemur non oculos demittere in terram, qua peregrinamur, sed tollere ad caelum, quo tendimus: *non enim habemus hic manentem civitatem, sed futuram inquirimus.*[25] In mediis autem rerum acerbitatibus, quibus eorum periclitatur Deus in officio constantiam, saepe reputent, quid sibi paratum sit praemii, cum ex hoc periculo victores evaserint: *Id enim, quod in praesenti est momentaneum et leve tribulationis nostrae, supra modum in sublimitate aeternum gloriae pondus operatur in nobis.*[26] Denique omni ope atque opera eniti ut revirescat in hominibus rerum fides quae supra naturam sunt, simulque cultus, desideratio, spes bonorum aeternorum, hoc debet esse vobis propositum in primis, venerabiles Fratres, tum reliquo clero, tum etiam nostris omnibus, qui, vario consociati foedere, Dei gloriam communemque veri nominis utilitatem student promovere. Prout enim haec apud homines Fides creverit, decrescet eorumdem studium immodicum consectandi terrestrium bonorum vanitatem, ac sensim, caritate resurgente, motus contentionesque sociales conticescent.

Nunc autem, si ab hominum communitate ad proprias Ecclesiae res considerandas cogitationem convertimus, est profecto, cur animus Noster, tam magna temporum calamitate percussus, aliqua saltem ex parte reficiatur. Nam, praeter argumenta, quae se dant apertissima, divinae illius virtutis ac firmitatis qua pollet Ecclesia, non parum consolationis ipsa Nobis offerunt, quae decessor Noster Pius X, cum Sedem Apostolicam sanctissimae vitae exemplis illustrasset, praeclara Nobis reliquit suae actuosae providentiae munera. Videmus enim eius opera inflammatum universe in sacro ordine studium religionis; excitatam christiani populi pietatem; promotam in consociationibus catholicorum actionem ac disciplinam; qua constitutas, qua numero auctas Episcoporum sedes; institutioni adolescentis cleri tum pro severitate canonum, tum, quoad opus est, pro natura temporum consultum; a magisteriis sacrarum disciplinarum depulsa temerariae novitatis pericula; maiestati sacrorum artem musicam

[23] Luc. 6:20-22.
[24] I Cor. 2:9.
[25] Hebr. 13:13.
[26] II Cor. 4:17.

digne servire iussam, auctumque liturgiae decus; novis praeconum Evangelii missionibus christianum late nomen propagatum.

Magna sunt ista quidem Decessoris in Ecclesiam promerita, quorum memoriam grate posteritas conservabit. Quoniam tamen ager *Patrisfamilias* semper, Deo permittente, *inimici hominis* malignitati patet, nunquam est futurum, ut ibi elaborandum non sit, ne *zizania* luxuriantia bonis frugibus officiant. Itaque, interpretantes dictum quoque Nobis, quod prophetae Deus dixerat: *Ecce constitui te hodie super gentes et super regna, ut evellas et destruas . . . et aedifices et plantes*,[27] quaecumque erunt mala prohibenda, bona provehenda, quantum erit in Nobis, summo usque studio curabimus, quoad Pastorum Principi rationem a Nobis administrati muneris placeat repetere.

Iam nunc igitur, venerabiles Fratres, cum vos universos primo litteris affamur, commodum videtur Nobis nonnulla attingere capita rerum, quibus praecipuas quasdam curas adhibere decrevimus: ita, maturantibus vobis vestra opera adiuvare Nostram, maturius etiam optati fructus exsistent.

Principio, quoniam in omni hominum societate, quavis de causa coiverint, ad successum communis causae maxime interest socios in idem summa conspiratione conniti, omnino Nobis faciendum est, ut dissensiones atque discordiae inter catholicos, quaecumque sunt, desinant esse, novae ne posthac oriantur, sed ii iam unum idemque omnes et sentiant et agant.—Probe Dei Ecclesiaeque hostes intelligunt, nostrorum quodvis in propugnando dissidium sibi esse victoriae: quare illam habent usitatissimam rationem, ut cum catholicos homines viderint coniunctiores, tum callide iniicientes eis discordiarum semina, coniunctionem dirimere nitantur. Quae utinam ratio ne ita saepe ex voluntate eis evenisset, tanto cum religiosae rei detrimento! Itaque ubi potestas legitima quid certo praeceperit, nemini fas esto negligere praeceptum, propterea quia non probetur sibi: sed quod cuique videatur, id quisque subiiciat eius auctoritati, cui subest, eique, ex officii conscientia, pareat.—Item nemo privatus, vel libris diariisve vulgandis vel sermonibus publice habendis, se in Ecclesia pro magistro gerat. Norunt omnes cui sit a Deo magisterium Ecclesiae datum: huic igitur integrum ius esto pro arbitratu loqui, cum voluerit; ceterorum officium est, loquenti religiose obsequi dictoque audientes esse. In rebus autem, de quibus, salva fide ac disciplina,—cum Apostolicae Sedis iudicium non intercesserit—in utramque partem disputari potest, dicere quid sentiat idque defendere, sane nemini non licet. Sed ab his disputationibus omnis intemperantia sermonis absit, quae graves afferre potest offensiones caritati, suam quisque tueatur libere

[27] Ierem. 1 : 10.

quidem, sed modeste sententiam; nec sibi putet fas esse, qui contrariam teneant, eos, hac ipsa tantum causa, vel suspectae fidei arguere vel non bonae disciplinae. Abstineant se etiam nostri, volumus, iis appellationibus, quae recens usurpari coeptae sunt ad catholicos a catholicis distinguendos: easque non modo devitent uti *profanas vocum novitates,* quae nec veritati congruunt nec aequitati; sed etiam quia inde magna inter catholicos perturbatio sequitur, magnaque confusio. Vis et natura catholicae fidei est eiusmodi, ut nihil ei possit addi, nihil demi: aut omnis tenetur, aut omnis abiicitur. *Haec est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.*[28] Non igitur opus est appositis ad professionem catholicam significandam; satis habeat unusquisque ita profiteri: "Christianus mihi nomen, catholicus cognomen"; tantum studeat se re vera eum esse, qui nominatur.

Ceterum, a nostris qui se ad communem rei catholicae utilitatem contulerunt, longe aliud nunc Ecclesia postulat, quam ut diutius haereant in quaestionibus, quibus nihil proficitur; postulat, ut summo opere contendant integram conservare fidem et incolumem ab omni erroris afflatu, sequentes eum maxime, quem Christus constituit custodem et interpretem veritatis. Sunt etiam hodie, nec ita pauci sunt, qui, ut ait Apostolus, "prurientes auribus, cum sanam doctrinam non sustineant, ad sua desideria coacervent sibi magistros, et a veritate quidem auditum avertant, ad fabulas autem convertantur".[29] Inflati enim elatique magna opinione mentis humanae, quae progressiones sane incredibiles in exploratione naturae, Deo nimirum dante, fecit; nonnulli, cum prae suo iudicio auctoritatem Ecclesiae contemnerent, usque eo sua temeritate processerunt, ut ipsa Dei arcana et omnia quae Deus homini revelavit, sua intelligendi facultate metiri atque ad ingenium horum temporum accommodare non dubitarent. Itaque exstiterunt monstruosi errores *Modernismi,* quem recte Decessor Noster "*omnium haereseon collectum*" edixit esse et sollemniter condemnavit. Eam Nos igitur condemnationem, venerabiles Fratres, quantacumque est, hic iteramus; et quoniam non usquequaque oppressa est tam pestifera lues, sed etiamnum hac illac, quamvis latenter, serpit, caveant omnes diligentissime, hortamur, a quavis huius contagione mali; de quo quidem apte affirmaveris quod Iob alia de re dixerat: *Ignis est usque ad perditionem devorans, et omnia eradicans genimina.*[30]—Nec vero tantum ab erroribus catholici homines, cupimus, abhorreant, sed ab ingenio etiam, seu spiritu, ut aiunt, *Modernistarum:* quo spiritu qui agitur, is quicquid sapiat vetustatem, fastidiose respuit, avide autem ubivis nova conquirit: in

[28] Symb. Athanas. [29] II Tim. 4:3, 4. [30] Iob. 31:12.

ratione loquendi de rebus divinis, in celebritate divini cultus, in catholicis institutis, in privata ipsa exercitatione pietatis. Ergo sanctam haberi volumus eam maiorum legem: *Nihil innovetur, nisi quod traditum est;* quae lex tametsi inviolate servanda est in rebus Fidei, tamen ad eius normam dirigenda sunt etiam, quae mutationem pati possunt; quamquam in his ea quoque regula plerumque valet: *Non nova, sed noviter.*

Iam, quia, venerabiles Fratres, ad profitendam aperte Fidem catholicam atque ad vivendum congruenter Fidei, plurimum homines fraternis hortamentis mutuisque exemplis inflammari solent, ideo Nos alias atque alias excitari consociationes catholicorum equidem vehementer gaudemus. Atque illae non solum optamus ut crescant, sed volumus Nostro etiam patrocinio studioque semper floreant: florebunt autem, modo praescriptionibus quas haec Apostolica Sedes iam dedit vel datura eis est, constanter fideliterque obtemperarint. Quotquot igitur, earum participes societatum, pro Deo Ecclesiaque contendunt, ne sinant unquam sibi excidere quod Sapientia clamat: *Vir obediens loquetur victoriam,*[31] nisi enim Deo paruerint per obsequium in Ecclesiae ducem, nec divinam sibi conciliabunt opem, et frustra contendent.

Ad haec omnia vero—ut eum, quem exspectamus, exitum habeant—nostis, venerabiles Fratres, illorum necessariam esse prudentem sedulamque operam, quos Christus Dominus *operarios in messem suam* misit, id est clericorum.—Quare intelligitis praecipuam vestram curam in hoc debere versari, ut et qui apud vos de sacro ordine iam sunt, in eis consentaneam sanctimoniam foveatis, et qui sunt alumni sacrorum, eos optimis institutis praeceptisque ad munus tam sanctum rite conformetis. Id vos ut quam diligentissime facere velitis—tametsi vestra diligentia hortatione non indiget—hortamur atque etiam obsecramus. Res enim eiusmodi agitur, ut nulla sit maioris momenti ad Ecclesiae bonum: qua de re, cum decessores Nostri fel. rec. Leo XIII et Pius X egerint data opera, Nos hic plura dicere non habemus. Tantum rogamus, ut illa Pontificum sapientissimorum acta, praesertim Piana *Exhortatio ad Clerum,* suadentibus atque instantibus vobis, ne unquam obruantur oblivione, sed studiosissime observentur.

Unum tamen est, quod praeteriri silentio non debet: quotquot enim sunt sacerdotes, omnes, uti filios Nobis penitus dilectos, volumus admonitos, quam plane opus sit, cum ad propriam ipsorum salutem, tum ad sacri ministerii fructum, eos quidem suo quemque Episcopo coniunctissimos esse, atque obsequentissimos. Profecto ab illa

[31] Prov. 21: 28.

elatione animi et contumacia, quae horum est temporum, non omnes, ut supra deploravimus, vacant administri sacrorum; neque enim raro contingit Pastoribus Ecclesiae, ut dolorem et impugnationem inde inveniant, unde solatium et adiumentum iure exspectarint. Iam vero qui tam misere officium deserunt, etiam atque etiam recogitent, divinam esse eorum auctoritatem, quos *Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei,*[32] ac si, ut vidimus, Deo resistunt, quicumque potestati cuivis legitimae resistunt, multo magis impie eos facere, qui Episcopis, quos Deus suae potestatis sigillo consecraverit, parere abnuant. *Cum caritas,* ita Ignatius Martyr, *non sinat me tacere de vobis, propterea anteverti vos admonere, ut unanimi sitis in sententia Dei. Etenim Iesus Christus, inseparabilis nostra vita, sententia Patris est, ut et Episcopi, per tractus terrae constituti, in sententia Patris sunt. Unde decet vos in Episcopi sententiam concurrere.*[33] Quemadmodum autem Martyr illustris, ita omnes, quotquot fuerint, Patres et Doctores Ecclesiae locuti sunt.—Ad haec, nimis grave, propter difficultates quoque temporum, sacri Pastores ferunt onus; graviore etiam in sollicitudine sunt de gregis concrediti salute: *Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri.*[34] Nonne crudeles dicendi sunt, qui eis, obsequium debitum recusando, id oneris, id sollicitudinis augent? *Hoc enim non expedit vobis,*[35] diceret istis Apostolus: idque propterea quia *Ecclesia est plebs sacerdoti adunata, et pastori suo grex adhaerens;*[36] ex quo sequitur, cum Ecclesia non esse, qui cum Episcopo non sit.

Et nunc, venerabiles Fratres, in harum exitu litterarum, sponte redit animus ad illud, unde initium scribendi fecimus; atque huius calamitosissimi belli finem, tum societati hominum, tum Ecclesiae, iterum omnibus precibus imploramus; hominum quidem societati, ut, reconciliata cum fuerit pax, in omni civili et humano cultu vere progrediatur: Ecclesiae autem Iesu Christi, ut, nullis iam impedimentis retardata, pergat in quavis ora ac parte terrarum opem et salutem hominibus afferre.—Ecclesia sane iam multo diutius non ea, qua opus habet, plena libertate fruitur; scilicet ex quo caput eius Pontifex Romanus illo coepit carere praesidio, quod, divinae providentiae nutu, labentibus saeculis nactus erat ad eamdem tuendam libertatem. Hoc autem sublato praesidio, non levis catholicorum turbatio, quod necesse erat fieri, secuta est: quicumque enim Romani Pontificis se filios profitentur, omnes, et qui prope sunt et qui procul, iure optimo exigunt ut nequeat dubitari, quin communis ipsorum Parens in administratione Apostolici muneris vere sit et prorsus appareat ab

[32] Act. 20: 28.
[33] In Epist. *ad Ephes.*, III.
[34] Hebr. 13: 17.
[35] Ibid. 17.
[36] S. Cypr. "Florentio cui et Puppiano ep. 66 (al. 69)".

omni humana potestate liber. Itaque magnopere exoptantes ut pacem quamprimum gentes inter se componant, exoptamus etiam ut Ecclesiae Caput in hac desinat absona conditione versari, quae ipsi tranquillitati populorum, non uno nomine, vehementer nocet. Hac igitur super re, quas Decessores Nostri pluries expostulationes fecerunt, non quidem humanis rationibus, sed officii sanctitate adducti, ut videlicet iura ac dignitatem Sedis Apostolicae defenderent, easdem Nos iisdem de causis hic renovamus.

Restat, venerabiles Fratres, ut, quoniam principum eorumque omnium, qui possunt vel atrocitati vel incommoditati rerum, quas memoravimus, finem imponere, in manu Dei sunt voluntates, ad Deum suppliciter attollamus vocem, atque universi generis humani nomine, clamemus: "Da pacem, Domine, in diebus nostris". Qui de se dixit: *Ego Dominus . . . faciens pacem,*[37] Ipse tempestatum fluctus, quibus et civilis et religiosa societas iactatur, nostris conversus precibus ad benignitatem, sedare celeriter velit. Adsit nobis propitia Virgo beatissima, quae ipsum genuit *Principem pacis;* ac Nostrae humilitatem Personae, Pontificale ministerium Nostrum, Ecclesiam atque adeo omnium animas hominum, divino Filii sui sanguine redemptas, in maternam suam fidem tutelamque recipiat.

Auspicem caelestium munerum ac testem benevolentiae Nostrae, vobis, venerabiles Fratres, vestroque clero et populo apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum die festo Sanctorum omnium, 1 Novembris MCMXIV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

II.

Motu Proprio: Gratiae et Privilegia Clericis Conclavistis postremi Conclavis concessa.

Benedictus PP. XV.

Vixdum, secreto Dei consilio, ad beati Petri Cathedram evecti eramus, cum subiit cogitatio animum, quo pacto possemus iis gratificari ecclesiasticis viris, qui in postremo Conclavi vel Nobis et venerabilibus Fratribus Nostris S. R. E. Cardinalibus uti familiares adfuerunt vel commisso sibi peculiari munere sunt sollerter studioseque perfuncti; qua in re cupiebamus non modo decessorum Nostrorum vestigia persequi, sed etiam aliquod edere testimonium cartitatis Nostrae erga dilectos filios, qui ea de causa labores vel incommoda

[37] Isai. 45:6-7.

sustinuissent. Placuit igitur clericos Conclavistas nonnullis augere gratiis ac privilegiis, quae essent iis non modice profutura. Itaque auctoritate Nostra ac Motu proprio decernimus quae sequuntur:

I. Clerici Conclavistae, qui secuti sunt S. R. E. Cardinales in Urbe degentes aut dioecesibus Italiae regendis praepositos, gratias, provisiones aut commendas quorumvis beneficiorum, si quae forte sibi conferantur, itemque Litteras Apostolicas de iis conficiendas, gratuito, at semel tantum, habeant.

II. Clericis Conclavistis S. R. E. Cardinalium, qui dioeceses extra Italiam moderantur, oratorii privati ius esto, ea tamen lege, ut Ordinarius oratorium ante visitaverit ac probarit. Quo ipso iure, eadem condicione servata, ceteris Conclavistis tum frui liceat, cum infirma sunt valetudine.

III. Idem esto privilegium iis qui comitati sunt S. R. E. Presbyteros Cardinales Iacobum Gibbons Archiepiscopum Baltimorensem, Gulielmum O'Connell Archiepiscopum Bostoniensem et Ludovicum Nazarium Begin Archiepiscopum Quebecensem, quamvis hi post electionem Nostram advenerint; modo tamen iis ne desint cetera quae in Conclavistis requiruntur.

IV. Gratis prorsus dentur Apostolicae de his privilegiis ac iuribus Litterae.

V. Quoniam vero clericis Conclavistis, qui adfuerunt S. R. E. Cardinalibus in Urbe commorantibus aut dioeceses Italiae regentibus, pro Apostolicae Sedis tenuitate non licet Nobis, quod decessores Nostri consueverunt, perpetuas constituere pensiones, iisdem, ut in hoc etiam genere aliqua voluntatis Nostrae significatio ne desit, trecentes libellas singulis, semel tantum, attribuimus.

Non obstantibus Constitutionibus, Ordinationibus, Nostris ac Cancellariae Apostolicae Regulis, aliisque licet speciali et individua mentione dignis; quibus omnibus et singulis, etiamsi de illis specialis et individua habenda mentio, eorumque tenores inserendi forent, illis alias in suo robore permansuris, hac vice dumtaxat specialiter et expresse Motu proprio derogamus, ceterisque contrariis quibuscumque, cum clausulis opportunis.

Fiat motu proprio J.

Et cum absolutione a censuris ad effectum etc. Et cum declaratione quod reliqua privilegia et indulta contenta in similibus Motus proprii schedulis a nonnullis Romanis Pontificibus praedecessoribus Nostris favore Conclavistarum alias editis, ob hodiernas rerum ac temporum circumstantias pro nunc in suspenso remaneant. Et quod praesentis Nostri Motus proprii schedulae signatura sufficiat et ubique fidem faciat in iudicio et extra illud, Regula quacumque con-

traria non obstante; et quod praemissorum omnium et singulorum maior et verior specificatio et expressio fieri possit in Litteris, si videbitur, expediendis, in quibus singulorum Conclavistarum nomina et cognomina exprimi et describi, seu pro expressis et descriptis haberi possint, inter quos Sacrista et Magistri Caeremoniarum Cappellae Nostrae, nec non Secretarius Collegii eorumdem Cardinalium. Volumus autem quod Litterarum super praesentibus conficiendarum ac etiam praesentis Nostri Motus proprii transumptis impressis ac manu alicuius personae in ecclesiastica dignitate constitutae subscriptis et sigillo munitis, eadem fides, tam in iudicio quam extra illud adhibeatur, quae originalibus Literis vel presenti Motui proprio originali adhiberetur, si forent exhibitae vel ostensae, aut exhibitus vel ostensus foret.—*Fiat J.*

Datum Romae, apud sanctum Petrum die xvi mensis octobris anno MDCCCCXIV, Pontificatus Nostri primo.

P. Card. Gasparri, *a Secretis Status.*

In the "Index Conclavistarum de quibus agitur in Motu Proprio" which follows the document are mentioned as present at the Conclave:

Patritius Lyons presbyter; MICHAELIS, Card. Tit. S. Mariae de Pace, LOGUE.

Thomas Carrol presbyter; JOANNIS MARIAE, Card. Tit. S. Mariae supra Minervam, FARLEY.

Arthurus Philippus Jackman presbyter; FRANCISCI, Card. Tit. S. Pudentianae, BOURNE.

SACRA CONGREGATIO RITUUM.

Decretum Adprobationis Lectionum pro Festis Universalis Ecclesiae quae alicubi commemoratione tantum gaudent.

Quum Festa Ecclesiae universalis saepe saepius ob occurrentiam sive perpetuam sive accidentalem cum Festo seu Officio nobiliori alicuius particularis ecclesiae ita maneant impedita, ut tantum Commemoratione atque unica Lectione gaudeant, sacra Rituum Congregatio variis Ordinariorum petitionibus satisfactura, ad tramites decreti 25 maii 1904 ad IV, de Festis seu Officiis enunciatis unicam Lectionem, ut plurimum ex tribus contractam, redigendam curavit, eamque revisam ac rite probatam, prout res postulabat, benigne concessit. Ex hisce singulis lectionibus praesens collectio exorta est, quam, de mandato Ssmi Dni nostri Pii Papae X, ipsa sacra Congregatio pro rei necessitate et opportunitate in vulgos edi statuit ac decrevit; easdemque Lectiones iuxta Rubricas adhiberi posse ac debere

declaravit. Praesens autem decretum approbationis et concessionis pro utroque clero aliisque, quatenus opus sit, sacra eadem Congregatio huic collectioni praefigi voluit ac iussit. Contrariis non obstantibus quibuscunque.

Die 24 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

29 May: Mgr. Gallus Bruder, rector of the Church of St. Joseph of New York, and Mgr. William J. Guinan, rector of the Church of the Holy Rosary of New York, made Domestic Prelates.

30 May: Mgr. Thomas M. A. Burke, Bishop of Albany, made Assistant at the Pontifical Throne.

29 July: Mgr. Denis J. Curran, Vicar General of the Diocese of Rochester, and Mgr. James J. Hartley, Rector of the Theological Seminary of the same Diocese, made Domestic Prelates.

30 September: Mgr. Hubert Oliver Chalifoux, Vicar General of Sherbrooke, Canada, Auxiliary to the Bishop of Sherbrooke and Titular of Aureliopolis.

Mgr. James P. E. O'Connell, Chancellor of the Archiepiscopal Curia of Boston, made Domestic Prelate.

16 October: Mgr. Edward J. McGolrick, Rector of the Church of St. Cecilia, Brooklyn, New York, made Domestic Prelate.

27 October: Mgr. Thomas Joseph Dowling, Bishop of Hamilton, Canada, made Assistant at the Pontifical Throne.

Mgr. John P. Doherty, of the same Diocese, made Domestic Prelate.

29 October: Mgr. Donald J. MacIntosh, Vicar General of the Diocese of Antigonish, Canada, and Mgr. Hugh Gillis, of the same Diocese, made Domestic Prelates.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER—the first issued by Pope Benedict XV—in which the Sovereign Pontiff addresses to the Catholic world his ardent wish for the cessation of the war raging in Europe. The underlying causes of the cataclysm are found to be four-fold: namely, (1) the lack of good will between man and man, (2) of respect for authority, (3) class bitterness, and (4) the mad rush for the goods of this world. Christian principles are to be reëstablished on earth and to this end the Holy Father proposes as the motto of his pontificate: "*Ut Jesu Christi caritas rursus in hominibus dominetur*".

MOTU PROPRIO by which Pope Benedict XV grants certain favors and privileges to the priests who attended the Cardinals during the conclave which elected him to the Papacy. The English-speaking conclavists, including those who attended Cardinals Gibbons, O'Connell, and Begin (who all three arrived at the Vatican after the election of the Pope), are granted the privilege of a private oratory.

S. CONGREGATION OF RITES issues a decree approving the collection of Lessons of those feasts of the universal Church which, by reason of occasional or regular occurrence of a higher feast, receive only a commemoration and a single Lesson.

ROMAN CURIA announces officially the recent papal appointments.

CHRISTUS REX PACIFICUS.

Rura Bethlemi mediâ silebant
nocte, cum mirus canor e sereno
labitur caelo, nova cujus auget
stella nitorem.

"Omnis exsultet—Superi canebunt—
gaudio tellus! ter enim beatae
natus est infans Deus, universi
Conditor orbis.

" Mitis et clemens, Puer ille terris
nunciat pacem, tribuitque largam
cuique mortali, bona cui voluntas
aptaque donis.

" Pacifer, summi veniam rogavit
Judicis, cujus (pius Obses) iram
placat in sontes, cohibetque promptam
plectere dextram.

" Pacifer, lites et oborta bella
arcet a regnis: propriâ statutâ
lege, qua fratrem, velut ipse suevit,
frater amaret."

Audiat tellus hodierna Jesum,
Principem pacis,[1] sapiens ut olim
Caesar audivit, celer obserare
limina Jani,[2]

Audiant reges populique, cunas
dum sacras visunt, solitas parari,
vix ubi Christi rediere nati
annua festa.

Induant, visâ placidâ Puelli
fronte, fraternos fera corda sensus;
invidus livor fugiat, simultas
exsulet omnis.

Cesset o! tandem furor ille caecus
gentis in gentem, fragor et cremati
sulphuris,[3] vastas parientis inter
fulmina caedes.

Christe, quo nato simul orta pax est
da quod oramus: positis fac armis,
alma pax orbem recreet, cruenta
vulnera passum.

P. FRANC. X. REUSS, C.SS.RED.

[1] Is. 9:6.

[2] Jani templum, uti omnes norunt, tempore pacis claudebatur. Clausum autem fuit omnino ter: primum, regnante Numa; iterum, post bellum Punicum primum; tertio, post pugnam Actiacam, imperante Augusto, quo quidem tempore natus est Jesus.

[3] Placuit hic litterae *R* asperum sonum multiplicare.

THE CASE OF BANK INSOLVENCY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The case of bank insolvency proposed in the last issue of the REVIEW, considered precisely as a case of restitution falls to the ground, owing to a misapprehension of the term "double liability". Both in the statement and solution of the case it is assumed that the shareholders of the bank in case of insolvency were liable to twice the amount of their shares, that is to say, in addition to the amount of the shares held in the bank. Thus Mr. Brown, who held in the National Bank shares to the amount of $20,000 in the event of its insolvency was held to $40,000 over and above the invested shares. That this is incorrect may be seen from the United States Revised Statutes (1861) in Section 5151, which reads thus: "The shareholders of every national banking association shall be held individually responsible equally and ratably, and not for another, for all contracts, debts and engagements of such association, *to the extent of the amount of their stock therein,* at the par value thereof, *in addition to the amount invested in such shares.*"

It is to be noted that the expression "double liability" does not occur in the statute, but is simply a phrase covering the text. There seems to be no doubt that the statute clearly defines the amount of the shareholders' liability (1) "to the extent of the amount of their stock therein;" (2) "the amount vested in such shares".

It is a general law that the shareholders in an ordinary mercantile corporation, in the event of financial difficulty, lose the amount invested in such corporation. This liability is of course assumed by shareholders of national banks. But beyond this regular liability the shareholders are liable "to the extent of their stock therein" at its par value. In other words they may be assessed one hundred per cent and *only* one hundred per cent.

Cook on Corporations (page 595) says: "Successive assessment may be made on national bank stockholders upon insolvency of the bank *not exceeding in amount the par value of their stock.*" In the case of "Casey *vs.* Galli," the defendant was the owner of fifty shares of national bank stock of

the par value of $30 per share. The Court decided that, "by reason thereof [the failure of the bank] he is liable to pay the sum of $1,500," i. e., the defendant is liable to the extent of the amount of his stock.

From all this then it is clear that Mr. Brown, although disposing of $20,000 of his personal property to Mrs. Brown, by giving over to the receiver of the Court the remaining $20,000 of his property paid his complete legal liability. Now the loss incurred by the creditors of the bank, according to the statement of the case, was owing partly to the fact that the other stockholders had not paid their full legal liability and partly to the mismanagement of the assets of the bank by the receiver. But according to the statute above cited, one shareholder of a national bank association is not held responsible for the contracts, debts, and enagements of another shareholder of such association. Nor is the receiver the legal agent of the stockholders, as was stated in the case, but rather the agent of the court to which action had been taken by the creditors of the bank. Hence for the loss caused by action of the receiver the shareholders are not held responsible.

Since then Brown as stockholder of the bank fulfilled the contract entered into with the creditors, as provided by the law in case of insolvency, and since others for whom he was not responsible was the *causa damni* of the creditors, it follows that Mrs. Brown has no obligation of restitution toward those creditors. W. C. K.

"A NEW PROBLEM".

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

I thoroughly agree with the writer of "A New Problem" in your last issue. May I however lodge a warning against exaggerations on our part in the defence of what we assume to be Catholic interests. Misstatements of fact can only prevent us from getting a fair hearing with those who have it in their power to administer justice. An instance occurs in your correspondent's casual statement of grievances to be redressed. Among the things Catholics might have a right to complain of in our national administration he mentions "the education

of Chinese students in Protestant institutions out of a fund under control of the Government". Your correspondent refers of course to the indemnity fund exacted by our Government from China on occasion of the Boxer Uprising, which is supposed to have been used for educational purposes through the agency of the Y. M. C. A. The facts are, I think, these: The indemnity exacted by our Government from China after the Boxer revolution for damages inflicted upon American interests was fourteen million dollars. This money was refunded to China. The Chinese Government used part for the erection of a school in Pekin, and part to educate Chinese students in American institutions selected by the Y. M. C. A. and the Y. W. C. A. It would be wrong to blame our Government in this matter unless it were established that our Government had specially recommended the said institutions. It may be supposed also that the indemnity was exacted mostly for damages done to Protestant missionary property.

A. W.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have been struck by what your correspondent M. B. says in the December number under the heading "A New Problem". There is progress in Diocesan development under the impulse given by the Ordinaries in different parts of the United States, but there is a woeful lack of united influence of the Catholic body as a public and moral factor. This is strange when we reflect that as Catholics we are the largest, and perhaps the only religious, organization that has definite and unmistakably enunciated convictions in matters of morality and the rights of conscience.

We are told often enough—and it is true—that the American people are fair-minded beyond any other nationality; that the Catholic Church has a better chance of being rightly understood in the United States than in European countries where Protestantism dominates; that we have exceptional opportunities for putting into practice without let or hindrance our religious convictions. Furthermore, it is true that the American people are at heart a religious people; at least in the sense that they have an undisguised respect for morality,

and that public sentiment favors whatever makes for law and order, for philanthropy, just legislation, and that straightforward honesty which despises diplomacy in statesmanship and trickery in business. But if all this is so, why should Catholics whose moral standard is an open book of the highest character at any time be supposed to be discriminated against by the administrators of public justice, or calumniated by the spokesmen of our public press, and forced to the humiliating process of accepting the ignominy of apologizing for our religion?

The answer is, as the Bishop says (I take the writer of "A New Problem" to be a prelate), that "the dioceses do not cooperate with each other". And the manifest reason is that they have no authoritative and representative board of directors who could in the name of the national Catholic body lodge a remonstrance that would be instantly effective. Your correspondent suggests that the remedy be applied through the annual meeting of the Archbishops which has been recommended by the Holy See; proposing that they should be given jurisdiction as a synod with real responsibility.

I trust this matter will be taken up by the Hierarchy, for in this way alone is it possible to render effective the efforts of organizations like the Federation of Catholic Societies, the Catholic Educational Association, and others of similar scope, to use their strength in vindicating the rights of their fellow-citizens and in promoting the public good when interfered with by the bigotry of local factions and the prejudices of an organized gang.

E. P. SALEM.

WOMEN IN CHURCH CHOIRS.

To the Editor, THE ECCLESIASTICAL REVIEW.

On page 738 of the December issue of this periodical there is a letter by one who signs himself "Old-Timer". It bears the same title as my letter in the October issue (page 468), and is evidently directed against it. It is to be regretted that it does not follow the rules of profitable discussion. The writer should have examined whether or not the concept of "liturgical choir", as set forth in the letter with which he finds

fault, is that of the Church, and whether the decrees of the Congregation of Rites were correctly quoted and interpreted or not. This "Old-Timer" fails to do; rather he argues independently of it all, and maintains that "to permit women to sing in church is a Protestant practice". Accordingly, since the arguments in my October letter were not examined nor refuted, they retain their force, whether there is any truth or not in the asserted Protestant origin of female singing in church.

But is the practice of women singing in church really of Protestant origin? Surely women sang in church long before there were any Protestants. St. Ambrose, for example, says: "*Also women* do well in singing their psalm, since this is pleasing to every age and suitable for either sex." He compares to the ocean a church in which the singing of men, *women, maidens* and children reëchoes with mighty, surging sound in the alternating chant of psalms.[1] In the Middle Ages, provincial councils and synods laid down regulations for the singing of women in church. Besides, nuns and institutions for women have always had singing of their own in their churches and chapels. I am not familiar with the more detailed history of female singing in the different countries; but this much I know, that women form part of the choir in some European countries that have never been Protestant nor ecclesiastically under Protestant influence.

"Old-Timer" next says: "Pius X forbids the admission of women into Catholic choirs, inasmuch as Catholic choirs form part and parcel of the sanctuary." He should have said more accurately: "of the liturgical (or canonical) choir;" for the sanctuary is only the place assigned to the liturgical choir. As to what "Old-Timer" adds: "or an *extension* of the sanctuary, in case the *capella* be in a side gallery or in an organ-loft," it must be observed that we may not arbitrarily make an "extension" of the term "liturgical (canonical) choir", but must adhere to the interpretation given in canon law. The Church distinguishes the singing of the official, liturgical choir from that done by the rest of the faithful, whether the latter sing all together, or only in a select portion of the church. For the official choir the Church has laid down special

[1] See Analecta in the Innsbruck *Zeitschrift f. kath. Theol.*, 1905, W.

regulations, among others the one that women may not become members of it. In the article in the October issue we saw that the chairman of the Roman Liturgical Commission expressly calls attention to this distinction.

Now as regards the steps along which those, whom "Old-Timer" is pleased to call the opponents of the law, are said to have advanced to attain their object, a mere glance at No. 4 will show that my letter does not follow the course he outlines. I need not, therefore, enter upon these particulars. Let me make but one observation: "Old-Timer" in saying that "the Motu Proprio forbids any but boys to take the soprano and alto parts *in church*", presupposes what he would first have to prove. The Motu Proprio does not deal simply with singing *in church,* but with singing *in the liturgical choir.*

"Old-Timer" speaks indignantly about twisting the law of the Church. Is it really "twisting", if, for example, from the following words of one of the decrees: "haud exclusis tamen mulieribus et puellis", we conclude that women and girls need not be excluded from singing in church? Why, this is only translating the Latin text. Here also "Old-Timer" fails to adduce proofs; such proofs can be given only by examining the arguments contained in the article referred to. But, as we have already observed, "Old-Timer" disregards these arguments. Until he furnishes sound proofs, we must at any rate deny that the article in question presents a "scandal, against which every lover of truth must protest with all his might". How can there be any question of scandal, if, in explaining the decrees, we base our remarks in the main upon the "animadversiones" of the chairman of the Roman Liturgical Commission, which determined the answer of the Congregation of Rites? It were advisable to be sparing with sweeping reproaches, seeing that distinguished bishops, among others the Bishop of Basle, shortly after the publication of the Motu Proprio expressed their opinion, that the prohibition regarding women's voices applied only to the strictly liturgical choir, but not to our ordinary choirs. At any rate, the letter in the October number of THE ECCLESIASTICAL REVIEW is not looked upon as a scandal in Rome. For with reference to the article in question a personage in Rome who has great authority in the Vatican as regards matters musical, and who is also a

consultor of the Congregation of Rites, sent the present writer hearty congratulations and the assurance that he fully agreed with it and would, if occasion offered, publicly endorse the thesis in point; in Italy, it was true, women did not sing in the choir—the moral considerations (as mentioned in the REVIEW, pp. 474-475) were there too dangerous; elsewhere, however, people might unhesitatingly adhere to the latest answers of the Congregation of Rites. "We too at the time," he says in conclusion, "thus explained these decrees in the *Rassegna Gregoriana.*"

LUDWIG BONVIN, S.J.

Buffalo, New York.

INCENSE AT MISSA CANTATA.

Qu. Kindly inform me through the ECCLESIASTICAL REVIEW whether or not it is allowed to use incense on Sundays at a *Missa Cantata,* as I cannot find any authority for it.

Resp. There is a decree of the Sacred Congregation of Rites (N. 3328, Ad Ium) which says: "In missa quae cum cantu sed sine ministris celebratur, incensationes omnes omittendae sunt." There are, however, indults to the contrary, which, we suppose, are the justification of the almost universal custom of having incense in the case mentioned. For example, Wapelhorst (N. 98) mentions a faculty granted *in perpetuum* to the Archdiocese of St. Louis "adhibendi thurificationem in Missis quae, ob defectum sacrorum ministrorum, in festis duplicibus 1ae et 2ae classis absque diacono et subdiacono celebrantur."

A CASE OF RESTITUTION.

Qu. Kindly give your opinion of the following case: Petrus, a merchant, agrees to pay his clerk Titius $15 a week and to grant him the privilege of buying for himself and family at wholesale prices in his store. But Titius extends the privilege to his friend Marcus without the knowledge or consent of his employer. The loss of profit to Petrus amounts to $200. Is Marcus obliged to make restitution, he knowing the agreement between Petrus and Titius?

Resp. As Marcus knows the agreement between Petrus and Titius, and as he is a gainer by the illicit action of Titius, he is

a *possessor malae fidei* and is bound to make restitution. If he cannot, or will not, make restitution, the obligation devolves on Titius.

BAPTISM OF A MINOR WITHOUT PARENTS' KNOWLEDGE.

Qu. The following question was discussed at a recent clerical conference: Father M. has a boarder in his Catholic school, a bright, intelligent, non-Catholic boy, who is eleven years of age. This boy, without the knowledge or consent of his parents, expresses a desire to Father M. to be baptized and received into the Catholic Church. The question is, may Father M. lawfully receive this boy into the Catholic Church and baptize him, without the knowledge and consent of the boy's parents, who are still living?

Resp. The general doctrine of theologians, as laid down by St. Thomas, is that the children of unbelievers and heretics may not lawfully be baptized if their parents are, or are believed to be, opposed.[1] However, if the child has already attained the use of reason (and this is presumed if he has completed his seventh year)[2] and asks to be baptized, he may be received into the Church. That is to say, the baptism in that case would be licit.

Whether the priest in the case presented would be acting prudently in receiving the boy into the Church is another question. As the case comes to us, there are lacking some details that might be important. What is the disposition of the parents toward the Church? If the boy were baptized, and his parents, learning of it, were to take him away from the Catholic school, what are the chances of his being brought up a Catholic? It is true, he would have the grace of baptism, but he would also have the obligations; and, although he is "bright and intelligent", his will may not be strong enough to resist anti-Catholic influences. Again, although he has the use of reason, he is legally a minor, and there may be a more or less explicit understanding with his parents that his religious belief will not be interfered with. Or, on the contrary, his parents may have expressed indifference in the matter. The case, in the concrete, is to be decided according to these circumstances.

[1] See St. Thomas, *S. Theol.*, IIIa, LXVIII, 10; Scavini, *Theol. Mor.*, III, 66.
[2] See Scavini, op. cit., p. 67.

INTERRUPTING THE ANOINTINGS IN EXTREME UNCTION.

Qu. Will you kindly answer the following question in the "Studies and Conferences" pages of the REVIEW? I have discussed the matter with other priests, but failed to obtain a satisfactory answer.

In the number of the *Month* for September, 1913, in a review of the *Life of the Rev. Peter Gallwey, S.J.*, it is stated that when he gave Extreme Unction "he lingered a very little over the words as he gave each unction, and repeated them slowly in English as he wiped it away, etc." One can easily understand that such a practice would be of use both to the patient and to the bystanders, but is such an interruption of the sacramental form permissible?

Resp. It is a question among theologians whether a distinct grace is conferred by each anointing, or the whole grace of the Sacrament conferred when the last unction, with its form, is completed. St. Alphonsus seems to regard the two opinions as equally probable. In case one accept the former opinion, there was no interruption of the form in Father Gallwey's practice, the advantages of which, as our subscriber points out, are evident.

CONSECRATING THE FONT AT PENTECOST IN RURAL PARISHES.

Qu. May I submit to you the following practical case for your kind answer? In country parishes, where baptisms are few, and it might easily happen that none, or at most one or two, occurred between Easter and Pentecost, is there any obligation to empty the font and reconsecrate it, as prescribed, at Pentecost? The objection to doing so, if unnecessary, is caused by the larger amount of Holy Oils required in that case.

Resp. The ceremonies by which the Baptismal Font is consecrated at Pentecost are of very great antiquity and are replete with a beautiful symbolism. For these reasons, if for no other, they should be reverently retained. As to the objection urged by our correspondent, O'Kane (N. 556) mentions this very case, the scarcity of oil and chrism, and adds that the ritual published for the use of the English Church directs the celebrant, in such cases, to make the sign of the cross on the surface of the water with his thumb, or an instrument of silver, after having dipped it in the oilstocks. "To apply the oil and

chrism together, in such a case," he continues, "we think he might dip his thumb into one and his index finger into the other, and, with both united, make the sign of the cross." Ordinarily, of course, the oil and chrism are *poured* into the font.

STATIONS OF THE CROSS DURING EXPOSITION OF THE BLESSED SACRAMENT.

Qu. Is it allowed during the summer months to have Stations of the Cross, with the Blessed Sacrament exposed? The priest in purple stole, with acolytes, goes around the Church, as in the season of Lent. This seems to me an extraordinary abuse.

Resp. There is, indeed, something extraordinary in the case submitted. One would be inclined, however, to say that it is an extraordinary lack of the sense of fitness. No doubt the celebrant in the case is actuated by a strong feeling of devotion. The incongruity, however, is none the less reprehensible.

THE USE OF THE BIRETTA IN CHURCH.

Qu. I note that many priests do not wear the biretta going to and from the altar before and after Low Mass, nor during the singing of the Gloria and Credo, nor, indeed, at any time in or outside the church. Will you kindly inform me through the REVIEW what is our obligation in this matter and whether a pastor goes beyond his limits when he corrects his curates for this way of acting?

Resp. Such authorities as Zualdi distinguish between the greater and the lesser vestments of the Mass. The former, namely the chasuble, alb, and, according to some, the stole, are of so strict an obligation that without them Mass may not be celebrated even in case of urgent necessity, such as the giving of Viaticum to the dying or the celebration of Mass on a day of obligation. The lesser vestments are the amice, cincture, maniple, and biretta, without which Mass may be celebrated in cases of necessity, or even when there is a reasonable or grave motive for omitting them. The use of the biretta is defined as follows by Wapelhorst: "Birettum imponitur in accessu ad sacras functiones et in recessu; non in actuali ministerio, nisi in choro quando sedetur, Sanctissimo non exposito." That

there is an obligation in the matter is implied by Decree 150 of the Second Baltimore Council which ordains: "Statuimus ut biretum Romano bireto sit conforme." Whether the pastor who insists on his curates wearing the biretta "exceeds his limits," depends on what those limits are as defined by the diocesan statutes. We should say, however, that it is his duty, as well as his right, to insist on the observance of the recognized customs as well as the explicit rubrics in all the functions that take place in the parish church.

A PERPLEXED PASTOR.

Qu. Mrs. N. N. is a staunch convert of several years' standing. Before her conversion she was a leading member in an old Presbyterian Church. The other day she asked me if the wine for the two ablutions is consecrated, and on being told that it was not, she said she thought it was unbecoming to drink wine at the altar. To empty the chalice three times in succession shocks this deeply religious convert. Could not the ablution be done by one rinsing of the chalice with water? In these days of fanatical prohibition this is serious. Do you think Rome would change the rubrics in this matter, and so avoid shocking our separated brethren? R. V.

Resp. We think that there is not the least chance of the Rubrics of the Mass being changed in so important a matter on account of the consideration which is offered by our subscriber. The pastor is rightly concerned about the possibility of "shocking this deeply religious convert". Yet, without misjudging her or her motives, we feel bound to warn him against paying too much heed to persons who have been accustomed to some measure of authority in non-Catholic congregations, and who would, if they could, become *leading* members of their Catholic parish.

CONTINUOUS EXPOSITION OF THE BLESSED SACRAMENT AT THE FORTY HOURS' ADORATION.

Qu. Is it essential to the gaining of the indulgences of the Forty Hours' Devotion to have the Blessed Sacrament exposed at the Mass of Exposition? Or, would it do to replace the Blessed Sacrament in the tabernacle at this Mass and expose the Sacred Host in the evening and thence continuously for forty hours till the Mass of Reposition?

Resp. In the Clementine Instruction published in 1592, which is printed in the fourth volume of the Decrees of the Sacred Congregation of Rites, is contained the body of legislation in regard to the Forty Hours' Adoration. There the principle is laid down more than once that the devotion should not be interrupted. It is true that this legislation was expressly intended to bind only in the city of Rome. Nevertheless, the same Sacred Congregation (Decree N. 2403) recommends the observance of the Roman customs elsewhere. Originally the exposition was literally uninterrupted, day and night. When, for obvious reasons, the Sacred Congregation of Rites permitted the Reposition of the Blessed Sacrament at night, the spirit and general tenor of the original legislation remained, and one cannot see why the devotion should be interrupted in the manner suggested. A decree of the Sacred Congregation (N. 4268) declares that when the Clementine Instruction is not observed, more especially in regard to exposition during the night, an indult is required for the validity of the indulgences and other privileges connected with the Forty Hours' Devotion. "Otherwise," says the decree, "the bishop may use his right in the matter."

MAKING THE WAY OF THE CROSS PUBLICLY.

Qu. In making the Way of the Cross publicly, is it necessary that the priest be accompanied by two clerics who chant, as I suppose, a verse of the Stabat Mater on the way from one station to another? Maurel and Lehmkuhl, both, quote a decree which imposes this obligation. You will do me a great favor by letting me know if the Indulgences may be gained when the priest is forced to disregard this prescription and go the rounds of the Stations unaccompanied; and if the custom which prescribes a cross-bearer, followed by the priest with two acolytes bearing candles, has been either approved or prescribed by the Holy See? D. D.

Resp. A decree of the S. Congregation of Indulgences (23 July, 1757) answered the question, "Quaenam methodus sit praescribenda" (when the Way of the Cross is made, not by the individual moving from one Station to another, but by the Congregation collectively, all remaining in their places) in the following terms: "Ut Eminent. Praefectus sequentem praescriberet methodum, . . . pro publico exercitio Viae Crucis

observetur methodus a P. Leonardo a Portu Mauritio proposita, ut videlicet unoquoque de populo suum locum tenente, sacerdos cum duobus clericis sive cantoribus circumeat, ac sistens in qualibet statione, ibique recitans peculiares consuetas preces, caeteris alternatim respondentibus."

From these words it would appear that the accompaniment by two clerics or chanters is obligatory as prescribed. Universal custom has sanctioned the substitution of two men or boys in place of clerics. These may of course be taken from the congregation, so that the absence of the regular acolytes or altar boys can be easily provided for, all the more as the latter have no further duty than to go with the priest. The response and chant may be supplied by others. Congregations of women only would have to have the two acolytes in functions in which the priest conducts the Stations. The cross-bearer does not appear to be necessary.

THE FASHION OF THE SICK-CALL PYX.

To the Editor, THE ECCLESIASTICAL REVIEW.

The bottom of the sick-call pyx, as usually made, has an elevation or hump in it. If one carries only one particle, it does no harm, and some think that it serves a good purpose, since the hump makes it easier to take up the particle in one's fingers.

But if one has several (seven or eight) Communion calls on the First Friday, this elevation or hump is positively bad, inasmuch as it tends to throw the particles out of the Pyx.

The bottom of the Pyx should be flat or depressed, so that a number of particles may be carried without danger of falling out.

J. F. S.

LITANY OF THE SAINTS IN OUR RITUAL BOOKS.

Qu. I notice that the petitions in the Litany of the Saints as printed in the Order of the Forty Hours' Devotion [1] differ somewhat from those found in the *Rituale Romanum*. Is this difference authorized or accidental?

Resp. There are four different forms of the Litany of the Saints to be found in the approved liturgical books.

[1] See *Manual of Forty Hours' Devotion:* Dolphin Press.

The first, which may be styled the regular form, is that found in the Roman Ritual (Tit. V. Chap. III) under the heading " Septem Psalmi Poenitentiales cum Litaniis ". It is prescribed for use at the laying of the corner-stone of a new church, at the blessing or the reconciliation of a church or cemetery, in the blessing (by special indult) of the people and fields, on Rogation days, in the procession and prayers for obtaining rain or good weather, to avert storms, in time of famine, in time of pestilence, or any tribulation, during the translation of relics, in solemn exorcisms, and in time of war.

The litany to be recited on St. Mark's day and on Rogation days, as given in the Roman Breviary, corresponds to this form; although the antiphons, psalms, versicles, and responses vary to suit the different occasions when the Litany is used. Formerly, when the Litany was recited " tempore belli ", the petition " Ut inimicos Sanctae Ecclesiae humiliare digneris ", repeated twice, was followed by the additional clause, " Ut Turcarum (vel haereticorum) conatus reprimere et ad nihilum redigere digneris", in times of war against the Turks, pagans, or heretics. But in the later edition of the Ritual (1912) this clause has been omitted; whilst the third prayer reads, " ut hostes nostri qui ", etc., instead of " ut gentes Turcarum (seu haereticorum) quae ", etc.

A second version is that found in the Appendix of the Roman Ritual. This is the form prescribed for the Forty Hours' Devotion. It differs from the regular form, as is shown in the following:

First Form.	*Second Form.*
Ab ira tua	Ab ira tua
A subitanea et improvisa morte	Ab imminentibus periculis
Ab insidiis diaboli	A flagello terrae motus
Ab ira et odio et omni mala voluntate	A peste, fame et bello
A spiritu fornicationis	A subitanea et improvisa morte
A fulgure et tempestate	Ab insidiis diaboli
A flagello terrae motus	Ab ira et odio et omni mala voluntate
A peste, fame et bello	A spiritu fornicationis
A morte perpetua	A fulgure et tempestate
	A morte perpetua

The prayers also at the conclusion of the Litany in the Forty Hours' Devotion differ from those prescribed for other occasions in which the first form of Litany is used. All invocations of special saints, such as those whose relics are preserved in the church,[1] or of titulars,[2] or patrons,[3] or members of a Religous Order,[4] are excluded; likewise all additional versicles or responses,[5] unless there be a special indult permitting their use.[6] Similarly prohibited is the curtailing of any part of the prescribed Litany,[7] or the substitution of any other Litany,[8] or of a different form of the same Litany.[9]

We may mention here that the Litany inserted in the Manual of Forty Hours' Devotion issued by the Ven. Bishop Neumann in 1855 is incorrect inasmuch as it follows the first form.

The older editions of the Ritual contain a prayer "against the attacks of the Turks and pagans", inserted before the last prayer "Omnipotens". This prayer and the petition "ab imminentibus periculis" are retained in some Manuals of the Forty Hours' prayer with a note to the effect that it is "ad libitum" outside Rome. More recent editions of the Ritual make it evident that the prayer is always to be omitted, but the petition "ab imminentibus malis" is to be inserted.

A third form of the Litany is that found in the Roman Missal for Holy Saturday and the Vigil of Pentecost. It is an abbreviation of the first form. Here the invocations, petitions, and prayer are duplicated by way of response. Its use is restricted to the two occasions mentioned.[10]

A fourth form is given in the Ritual (Chap. VII) to be used in the "Recommendation of a Soul Departed". It is much shorter than any of the preceding, and contains special invocations for a soul just departed. A. J. S.

[1] S. R. C., 31 July, 1665.
[2] 4 February, 1871.
[3] 27 September, 1873.
[4] 11 February, 1702.
[5] 3 April, 1821.
[6] 24 July, 1683.
[7] 3 March, 1674.
[8] 3 April, 1821.
[9] 18 March, 1899.
[10] 17 August, 1833.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL ERRORS. II.

Schmiedel's Christ. In our first number of this series of studies in modern Christ-theories,[1] we spoke of the spread of the Christological errors which are fundamental to the New Christianity, and analyzed the phantom-Christs, the Jesus-shapes, "the Christ of history" of Harnack, Wellhausen, and Loisy. These three leave us exceedingly little as the nucleus of an historical Christ which the fecund and dynamic Christian conscience is accredited with having evolved into the Christ of Paul and the Gospels. It might have seemed destructive enough to have got down to the Logia, the "Q" of Harnack, Wellhausen, or Loisy. But no; their criticism was not high and destructive up to the high and destructive mark of Schmiedel. The Zürich professor finds that we may—in fact, we must base Christianity upon even less than Harnack, Wellhausen, and Loisy find to be credible in the Gospels.

1. *His destructive method.* The method followed by this destructive critic is set down and boldly followed out in his much talked of article on "Gospels" for Cheyne's *Encyclopaedia Biblica*.[2] It is the simplest and naivest plan possible of throwing out passage after passage of the Gospels as not credible. Here is the starting principle:

> The examination of the credibility must from the beginning be set about from two opposite points of view. On the one hand, we must set on one side everything which for any reason arising either from the substance or from considerations of literary criticism has to be regarded as doubtful or as wrong; on the other hand, one must make search for all such data, as from the nature of their contents cannot possibly on any account be regarded as inventions.[3]

Everything miraculous, prophetic, supernatural, in any form or hint whatsoever, must *be regarded as wrong* for a

[1] ECCL. REVIEW, Dec., 1914, p. 740.
[2] New York, 1901, vol. II.
[3] Op. cit., II, col. 1872.

reason arising from the substance of the passage. The fundamental fact of the faith of the Christian is the Resurrection of Jesus. That fundamental fact must go. Jesus did not arise from the dead. The witnesses are not convincing. For instance, the testimony of the women is worthless. They told no one anything of what they had seen.[4] And

> even had the tidings been brought forthwith to the Christians in Jerusalem, and even if they had thereupon at once visited the sepulchre, their evidence would not have proved more than did that of the women. Only an examination by opponents could have claimed greater weight. But it is hardly likely that the tidings reached their ears forthwith. Yet, even had this happened and the sepulchre been found empty, the fact would have been capable of being explained by them as due to a removal of the body.[5]

A very high-handed way of destructive criticism is this. To be sure, the women held their peace for a while; "for they were affrighted".[6] Later they told the apostles of the empty tomb and the angelic vision, and some of the apostles went to the tomb and found things were just as the women had announced.[7] This fact is witnessed to on the journey to Emmaus. But the journey to Emmaus never was! To Schmiedel it is utterly incredible that Jesus risen should make such a journey. So, too, "the statements that Jesus was touched, and that he ate [8] are seen to be incredible."

The whole Gospel narrative is in this wise submitted to the arbitrary pronouncements of this self-appointed infallible judge. He not long ago railed against the infallibility of the Papacy in true Protestant style, because forsooth a "Pope of Rome" became a Monothelite and "gave in advance the lie direct to the dogma of the Vatican Council of 1870, which declares a pope to be always infallible in every doctrinal decision given officially *ex cathedra*." [9] The only answer to this bigoted slur is the *lie direct*. It is in keeping with the cocksureness of Schmiedel's infallible judgments in the matter of the credibility of the Gospels.

[4] Mk. 16:8.
[5] Op. cit., II, col. 1880.
[6] Mk. 16:8.
[7] Lk. 24:22-24.
[8] Lk. 24:39-43.
[9] *Jesus or Christ*, Boston, 1909, p. 65.

2. *Salvage from the wreck.* This infallible cocksureness sets aside as incredible passage after passage of the Gospels, until we wonder if it means to wreck the whole structure. No, there is to be some salvage from the wreck that Schmiedel's destructive criticism would effect. The famous pillar-passages are towers of strength; they will resist the most rationalistic onslaught. They are *absolutely credible!* We breathe a sigh of relief that there is something left of the Gospel upon which to set our faith. What are these saving pillar-passages? They must be most important; surely they save to us a Christ worth the saving; the great and infallible professor of Zürich has not been making "much ado about nothing." He has set these pillars as the only scientific foundation upon which the "Christ of history" may rest. If these pillars fail, then the historical Christ fails; He is toppled over into the realm of mythology. The pillars fail not. The Quixotic lance of the critic's logic has made at them and been shattered. He has tried to rule the passages out of court. They will not be ruled. Let us see what are these isolated statements that so resist his ruling, these firm pillars that are capable of upholding the whole fabric of the "Christ of history" and the evolution of Christianity.

(a) *Pillar-passages about Jesus in general.* There are two groups of pillar-passages. The first are about Jesus in general; they tell us all we know with certainty about the historical Christ of Schmiedel. They are five: (1) Mk. 10: 17—"Why callest thou me good? none is good save God only"; (2) Mt. 12: 31f.—that blasphemy against the son of man can be forgiven; (3) Mk. 3: 21—that his relations held him to be beside himself; (4) Mk. 13: 32—"Of that day and of that hour knoweth no one, not even the angels in heaven, neither the Son but the Father"; (5) Mk. 15: 34, Mt. 27: 46—"My God, my God, why hast thou forsaken me?" It is to be noted that these five passages, which Schmiedel thinks give us the tiny nucleus of historic truth about Jesus, are all chosen to set Him forth as a mere man—in fact, a most ordinary man, who was thought insane by those who knew Him best and invited pity rather than respect.

As Schmiedel says of the passages: "They prove not only that in the person of Jesus we have to do with a completely

human being, and that the divine is to be sought in him only in the form in which it is capable of being found in a man." He does not admit the divinity of Jesus and is quite satisfied if the pillar-passages " prove that he really did exist and that the Gospels contain at least some absolutely trustworthy facts concerning him." [10] And that is the sum-and-all of the load these five pillars bear. There existed a mere man named Jesus, who was reputed by his followers to be sinless but repudiated the idea that he was morally good. If philologists insist that the original Aramaic means: " Why callest thou me *gracious?* There is none *gracious* save God," Schmiedel makes reply: "they do not reflect that Jesus cannot have justly regarded himself as morally good if he repudiated even the epithet *gracious.*" [11]

(b) *Pillar-passages about miracles.* The second group of pillar-passages has to do with the miracles of Jesus; the one and only thing absolutely credible about these miracles is that they never were. Jesus never wrought a miracle. Here are the four pillars upon which this characteristic of the " Christ of history " rests:

(1) Mk. 8: 12—Jesus refuses to work a sign (σημεῖον) before the eyes of His contemporaries; " there shall no sign be given unto this generation ". True, this pillar is somewhat bulkier in Mt. 12: 39, 16: 4, Lk. 11: 29, " there shall no sign be given to this generation but the sign of Jonas ". Schmiedel shaves down the pillar, lest it hold the miraculous: " by the sign of Jonah . . . is meant the opposite of a sign—viz. preaching like that of Jonah ". When Jesus told the people He would give them the sign of Jonas to prove His Messianic power, He merely meant to say that He would give them no sign whatsoever—He would only preach to them. How can this be? Did He not expressly go on to explain the sign of Jonas He would give? " For as Jonas was in the whale's belly three days and three nights, so shall the son of man be in the heart of the earth three days and three nights." No, this passage is not credible, not a pillar-passage; it is found only in Mt. 12: 40, " rests on a misunderstanding of Lk. 11: 30," and must be thrown down.

[10] *Encycl. Bibl.*, II, col. 1881.

[11] *Jesus or Christ*, p. 68.

(2) Mk. 6: 5—Jesus is prevented by the unbelief of the people of Nazareth from doing any mighty work there.

(3) Mk. 8: 14-21—after the *parable*, not the fact-narrative, of the multiplication of the loaves, Jesus says, "Beware of the leaven of the Pharisees and of Herod". He means, that they be not ensnared by false teachers, but keep to His doctrine which may be multiplied among thousands and will thereafter be more than before.

(4) Mt. 11: 5, Lk. 7: 22—the answer to the Baptist that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the poor have the Gospel preached to them. "It would be impossible to counteract the preceding enumeration more effectually than by the simple insertion of this final clause." [12] The insertion can be understood only "if Jesus was speaking not of the physically but of the spiritually blind, lame, leprous, deaf, dead." These are the only credible Gospel passages about the miracles of Jesus, and their credibility, their strength as pillars of Christianity, is due precisely to the fact that they deny the historicity of those miracles.

(c) *Strength of these pillars.* We must not think that in setting down his nine pillar-passages of *absolutely credible* facts of the life of Jesus, Dr. Schmiedel gives us the whole of what he regards credible in that life. The pillars form "merely the ground-plan of what is credible; and . . . when once the existence of Jesus has been proved by their means, then everything in the first three Gospels which agrees with the image of Jesus as founded on the Pillars, and does not lie otherwise open to objection, is worthy of belief." [13] The doctor has not made up his Q, or Logia, containing such Gospel statements as stand this test. By the method he employs in the *Encyclopaedia Biblica*, the nine pillars would remain like the lone, ruined columns of the Temple of Jupiter at Athens, holding up no entablature nor other load.

Worse than that, if we start with Dr. Schmiedel, and follow his method of destructive criticism, even these lone Swiss columns of Zürich Christianity tumble to the ground. "They

[12] *Encycl. Bibl.*, II, col. 1883.

[13] *Jesus or Christ*, p. 80; cf. also Introduction to Neumann's *Jesus*, London, 1906.

thrust themselves" upon Dr. Schmiedel "in virtue of one feature, and of *one feature only*: the *impossibility* of their having been invented, and their consequent credibility." [14] They need not so thrust themselves upon him. Even though the foundation-passages had the meaning here assigned them, they might have been invented just as readily as the passages the doctor deems to be incredible. If the miracles, prophecies, and all supernatural elements of the Gospels were cleverly trumped up or credulously evolved by the Christian conscience, why not the foundation-passages? Trickery, chicanery, fraud could have superinduced a gradual evolution from the very human of these passages to the very divine of the so-called incredible parts of the Gospels. Even credulity could have led to such evolution. Credulity has evolved Mrs. Eddy, in a not inconsiderable part of the Christian conscience, so that a clever business woman of very little education has in that gullible conscience, reached the posthumous apotheosis of an incarnate deity; meanwhile trickery has evolved the tattered trinkets of a veritable rag-bag of disjointed notions into a readable, though a most illogical book, *Science and Health*. If the reason for the credibility of the pillar-passages is "one feature and one feature only, the impossibility of their having been invented" by the Christian conscience which has evolved the Christianity of Schmiedel, then the Christ of history falls to the ground. The Christian conscience of the Zürich professor is quite capable of anything which either trickery might trump up or credulity gulp down.

Vain are the doctor's rhetorical questions: "We are thus brought to a simple question of fact: Has the distinctive peculiarity of the foundation-passages been correctly stated? Could worshippers of Jesus, such as by universal consent the writers of the Gospels were, possibly have invented for him such words as 'Why callest thou me good? None is good save God alone.' (Mk. 10: 18) . . . And so forth." [15] We answer, the Christian conscience of Schmiedel could most assuredly have invented those words in trickery or gulped them down in credulity; and the evangelists, in the doctor's theory,

[14] Introduction to Neumann's *Jesus*, p. xxi.
[15] Ibid., p. xviii.

could have handed down to us that which they got from his duping and credulous Christian conscience. That all-saving Christian conscience saves nothing of the historicity of the Gospels. They must be saved substantially as the historical writings of the times they make claim to record; else we have no foundation-passages on which to set the fabric of the Christianity of the Gospels, and we must throw the whole thing over as ruthlessly as Dr. Schmiedel's friend William Benjamin Smith fells the pillar-passages that the Quixotic lance of Schmiedel's logic could not budge.[16]

À propos of this ruthlessness of Dr. Smith, comes to mind the fact that Schmiedel wrote the preface for his friend's first effort to prove Jesus to be a myth;[17] and was so laudatory as to seem to have thrown over the very pillars he had declared to be absolutely firm. Of the theories which deny that Jesus ever lived, he writes: "one might rate these theories too lightly. Especially in Professor Smith would one become acquainted with a man whom it were not so easy to refute."[18] This preface was taken as almost a fathering of Dr. Smith's theory. Drews[19] heralded it as a support. Weinel, a liberal defender of the "Christ of history",[20] called it not only a tactical failure but a falsehood on the part of Schmiedel to have said it was not easy to refute Smith and to have accredited him with theological knowledge not at the command of the thoroughly scientific theologian. And Johannes Weiss, also of the liberal Lutheran school,[21] took the Swiss liberal to task: "Despite my esteem for Schmiedel, I must say, he might have done better than to have given this book a vogue by his preface." And so, Dr. Schmiedel deemed it incumbent on him to write a new preface to the second edition of Smith's *Der vorchristliche Jesus*,[22] and therein to make it clear that his rating of the scientific work of the Tulane professor was not a giving-up of the "Christ of history".

[16] Cf. *Ecce Deus*. Chicago, 1912, p. 177 ff.

[17] *Der vorchristliche Jesus*, Jena, 1906.

[18] Ibid., v.

[19] *Chrystusmythe*, Jena, 1910.

[20] *Ist das liberale Jesusbild widerlegt?* An answer to his radical opponents, who answer in the affirmative. Tübingen, 1910, p. 13.

[21] *Jesus von Nazareth, Mythus oder Geschichte?* Tübingen, 1910, p. 16.

[22] Jena, 1911.

Schmiedel's pupil, Windisch [23] finds he must give up five of his master's pillars. And another pupil, Meltzer [24] has tried to relieve the strain upon the original nine by adding thirteen or fourteen more pillars to bear the load. One of these new pillar-passages is Mk. 10: 40, from the Sinaitic Syriac. After telling the sons of Zebedee that they are, indeed, able to drink the cup He drinks, Jesus adds: "but that ye should sit on my right hand or on my left, this is not mine to give but *for others* it is made ready".[25] The reading of Von Soden, Nestle, and textual critics generally is "but *for whom* it shall be prepared", ἀλλ' οἷς. This was readily mistaken for ἄλλοις —the reading of the Sinaitic Syriac and of several MSS. of the African text of the Old Latin. Neither reading is much of a pillar for Meltzer to build the "Christ of history" upon. The Christian conscience he counts on to have done the building was quite capable, according to the principles of Schmiedel's pillar-school or of Harnack's "Q"-school, for that matter, to have trumped up in trickery or gulped down in credulity this text and any other of their vaunted foundations of Christianity.

Thus far we have analyzed the phantom-Christs, "the Christ of history" of the liberal school of Protestants. We have spent considerable space on the *Jesusbild* of the pillar-school of Schmiedel, because it has been the last stand of rationalistic Protestantism in the defence of an historical Christ. In our next contribution, we hope to take up the theory of the Christ-myth, the natural successor to that of the phantom-Christ.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[23] *Theologische Rundschau*, 1912.

[24] "Zum Ausbau von Schmiedel's Grundsäulen," *Prot. Monatshefte*, 1911.

[25] *Evangelion da-Mepharreshe*, by F. Crawford Burkitt, Cambridge, 1904, vol. I, p. 213.

Criticisms and Notes.

ACTA SYNODI ROFFENSIS TERTIAE quam die ix Junii 1914 in Ecclesia Cathedrali S. Patritii Roffae Ill. ac Rmus Thomas Franciscus Hickey, Episcopus Roffensis celebravit. Typis: Joannis P. Smith Printing Co., Rochester, N.Y. 1914. Pp. 168.

The priest who has in his hands a manual that contains an outline of his duties and a digest of his faculties and rights, possesses therein a safeguard against errors in his pastoral life, as well as an incentive to zeal and observance of ecclesiastical order. Synodal statutes are meant to serve this purpose. They are likewise a protection to the ecclesiastical authorities, who through them are saved the embarrassment of entering into contentions with individual clerics to vindicate the justice and wisdom of correctional discipline.

It is true that in nearly all the local codes of rules and regulations made for the guidance of ecclesiastics there is found a mass of legislation which does not appear to be meant seriously, inasmuch as its observance is never enforced, and any appeal to it is overruled by a reference to prevailing and universally tolerated practice. Whether, for example, there is any latitude in the interpretation by the Ordinary of the law *Sacrorum Antistitum* (1 May, 1910) in its several provisions; or whether the Constitution *Officiorum ac munerum* (25 January, 1897) in reference to the Index is to be observed in its literal rigor, and to be acted upon in each case "sub excommunicatione latae sententiae speciali modo Romano Pontifici reservata", may be an open question among confessors and theological teachers. But the fact is that in neither case is the law or the penalty practically enforced by the great majority of bishops. The reason of this purely theoretical regard of the law is the manifest fact that often it is practically impossible to observe the said injunctions, owing to conditions entirely different from those which the original legislator contemplated. The enforcement, literally, in some cases would do injury to many consciences by creating either an artificial obedience or else a total disregard, not only of the law but of the authority that attempts to claim its observance. The bishop is the sole judge of the conditions under which a special precept issued by the Holy See for the Church at large may be literally observed within his diocese, though in some cases he has to await Rome's decision if he wants to dispense from the observance. But in many cases he is bound, for the sake of the conscience of his subjects, to interpret, mitigate, or

on the other hand strengthen the ecumenical injunction. In doing so he is of course restricted by the very title of his office, as well as by a prudent policy, to maintain due respect both for the law and the lawgiver; since the causes that may prompt the wise temporary non-observance of a precept are not identical with a justifiable disregard of the law, as, for instance, in the case of impossible conditions. For the rest, speaking of diocesan statutes, it is above all desirable that they be definite and explicit, fully explanatory of the priest's duties, faculties, and privileges.

Following the traditional lines, the *Acta Synodi Roffensis Tertiae* is a model. It contains the general titles which mark synodal constitutions as set forth in our Plenary Councils, and wherever it appears expedient the *Acta* gives the detailed application of pastoral precepts, the administration of the Sacraments, liturgical observances, devotions, and the requisites of parish discipline. The Appendix gives the "Ordo absolvendi ab Excommunicatione", the Rules of the Chancery, the faculties and methods to be observed in the erection of Confraternities, and sundry items for the guidance of priests in the administration of parishes, in the matter of preaching, catechizing, schools, associations, etc.

The make-up of the book indicates the hand of a trained canonist. Every point needing justification is strengthened by reference to the Roman legislation, which of course is the model for ecclesiastical observance.

Speaking apart from the present *Acta,* which follows the honored tradition of being in Latin, we would repeat here our conviction, expressed on similar occasions when speaking of diocesan statutes, that they should be published in the vernacular. We have a good example in the Statutes of the Diocese of Leeds in England. The Italian Bishops too receive their Instructions from the Holy See more frequently in Italian than in Latin. That the universal law should come to us through the medium of the language of the Latin Church is but just and convenient. It serves us as a code of authoritative reference. But when that code is to be applied to local conditions it is much more useful when interpreted (authoritatively) in the language which every cleric readily understands, and to which he will turn with more readiness for actual use. Possibly the practically universal ignoring of such statutes as those forbidding the attendance by clerics at races, operas, and other scenic performances in secular theatres, or of engaging in financial operations, or political agitations, such as come under ecclesiastical prohibition, is due to these laws being recorded as "sacri canones" instead of being applied with a certain discrimination authorized by the sanction of the Ordinary in places where neither the "vestis clericalis" nor the "tonsura" are common and recognized practices.

WILLIAM PARDOW of the Company of Jesus. By Justine Ward. Longmans, Green and Co. New York, London, Bombay, Calcutta and Madras. 1914 Pp. 274.

In writing the Life of Father Pardow, Mrs. Justine Ward brings out with singularly dramatic grace the personality of a priest whose career had quite the ordinary setting of the average American missionary, in the sense that it borrowed none of its attractive or remarkable traits from the incidents of its surroundings. The Church of the Nativity on Second Avenue and Old St. Peter's on Barclay Street, New York, were the scenes of his first juvenile heroism, witnessing the little boy running at an early hour on cold winter days to serve Mass before he got his breakfast and set out for school. But he had in his veins the blood of the O'Briens of County Clare, a warrior race; mixed with a certain austerity from the Norman De Par Dieus, whose name the sturdy Lancashire kinsmen of his father soon Anglicized into Pardow. The parental home fostered in the children the good old traditions which their ancestors had brought with them nearly a century and a half ago when they emigrated to America. The fruits showed in the fact that of the three daughters and two sons with whom the Pardow family was blessed, four entered religion.

Young Pardow was graduated from St. Xavier's College, New York, in 1864 at the age of seventeen. "To his mother he announced that he would make a retreat. If he came home after three days, he would remain in the world and take up a business career. If he stayed for six days, he would be a secular priest; but if he stayed eight days she might know he was to be a Jesuit." Eighteen months before, that same mother had given her daughter Augusta to the service of God in the Society of Mother Barat. The story of his ultimate decision, of his arrival at Sault au Recollet, the little French Canadian settlement near Montreal where he was to begin his novitiate, is very touching in the simplicity of facts narrated by our author. Here in the shadow of the tombs of the first martyrs for the Faith in America, young William Pardow was to learn how to translate his ideals into action. The process is graphically outlined by Madam Ward in the remaining four chapters of this section of the book entitled the "Making of a Jesuit". Then follows the story of the young levite's ordination and his activity as "Christ's Lawyer" in the pulpit and on the platform. Perhaps the most fruitful part of that activity, viewed in the light of its effects, came from the criticism which his Provincial made to him for the improvement of his method. "You make far too much effort. Make none at all; your voice is much more powerful than you imagine." He was cautioned to use

short phrases, to pause long enough to let the thoughts sink in. He was also told that his "gestures were still very jerky, ungraceful, and angular." These things he soon mended.

In 1884 he became Socius and Secretary to the Provincial. It was a new school of experience in which he was to study the inner workings of the Society as a body, and obtain at the same time a deeper insight into the aspirations as set against the failings of human nature. If the religious society is a school of correction, it is the Provincial's part to act as the responsible corrector. His Socius is in a position to observe, whence grows the knowledge how, as superior, to avoid extremes in correction and find a way of letting charity interpret the motives that frustrate it. Meanwhile Father Pardow had a rest from the hardships involved in preaching; but he used the time to perfect himself in the art of his apostolic calling by studying and analyzing his gifts in the light of generous self-criticism. When, after a lapse of seven years, we find him again in the pulpit, he has before him a set of resolutions interesting from a pragmatic as well as a spiritual point of view, since it illustrates the bravery of self-discipline with which he set about his work for the salvation of souls.

"My defects in the pulpit:

1. Low notes instead of high.
2. Remember: *slow*.
3. Open mouth, no matter what the consequences."

He soon found that he had applied these theories too literally, and accordingly he later writes: "Raised voice and *shouted*. My voice is very monotonous, as if in effort to be heard, whereas no effort is necessary." Thus he went on in his process of self-criticism until he attained that remarkable power which allowed him not only to preach effectively but also much more frequently than was to be expected, judging from his bodily strength. What perhaps more than anything else contributed to the power of his real eloquence was the spirit in which he labored. He studied the Life of Christ so as to be thoroughly imbued with his Master's methods. "If would produce lasting effect on hearers, must address self to every faculty of the soul. Must seize understanding by clearness and vigor of own mind, enchain imagination by richness and variety of fancy, fascinate hearer by power of strong emotion. Senses, too, must be placed under spell, and all this to move souls. This is exactly what Christ did. His method of persuasion: (1) Christ's clearness: by extraordinary conciseness, precision, and simplicity of expression. (2) Profound wisdom. (3) Keenness of judgment [here follow a number of examples]. (4) Wealth and variety of Christ's resources of mind:

uses the same thoughts, images, and parallels, but in a very few cases are they absolutely the same. Purpose is changed or new circumstances added." Thus he goes on in those interesting scraps of diary which he never meant for any eyes but those of his own soul, but which happily have been used here to help others to follow in a path that can only lead to the highest efficiency if pursued under the guidance of divine grace.

A like readiness to do the best at the expense of self characterized Father Pardow's activity as guide of souls in his retreats, in the confessional, and in his casual intercourse with others as spiritual director. This activity called out all that was best in him both by natural gift and by the acquisition of zealous coöperation with divine lights in the pursuit of perfection to which his calling in the order of St. Ignatius led him. The two sections of the book entitled "Mecum Laborare" and "Mobilis et Stabilis" reveal to us a soul extraordinary in its spiritual manifestations in the midst of a world materialistic and commonplace.

From this biography the priest laboring under conditions that seem to set but little value on the supernatural may learn much more than he can ever learn from the lives of Saints in a past age, albeit the principles that underlie all spiritual progress must ever be the same. The extraordinary in Father Pardow was not such as to discourage the man of ordinary gifts and opportunities who strives after high ideals. It was simply the result of personal struggle, and our hero bore the scars of his toil in his every trait of character. He gave testimony to the truth that "character is the organization of impulse". Those who knew him intimately realized that he was continually on fire within; yet so well disciplined and guarded was the circle of living flame in his heart that he left the impression on the average outsider of a man cold and lacking in feeling. What added to this impression was his habit of wasting neither time nor sentiment. Intellectually he had abundant resources. Indeed his high unclouded forehead gave one the impression that he was rather a man of study than of action or warm sympathies. His words in casual conversation bore the stamp of well-ordered convictions gained long ago in the search after truth. Only those who approached him with a burden to be lifted, a sorrow to be healed, might realize the depth of a most tender heart with which he came to their aid in the most matter-of-fact fashion. To sum up, he was a man "wholly given to God, who neglected no human means of serving Him, and did not expect supernatural power to take the place of human effort but rather to reënforce it. He made use of human instruments with all their intrinsic imperfections, and tuned them to heavenly pitch. What he has done we all may do. This is the real lesson of his life."

STIMMEN DER ZEIT. Periodical Publication by the Jesuit Fathers of the German Province. B. Herder: Freiburg. (St. Louis, Mo.)

With eighty-seven volumes to its credit as evidence of valiant service in the interpretation and defence of Catholic faith and practice, the *Stimmen aus Maria Laach* appears under the new title of *Stimmen der Zeit*. The change is called for because Maria Laach is no longer the home of the Jesuit Fathers, and the *Stimmen*, a publication originated and sustained by the zeal and industry of the sons of St. Ignatius in Germany more than forty-five years ago, has no present connexion with Maria Laach. But it was at Maria Laach during the exile of the venerable Benedictine Community which had founded it in 1093, that the periodical came into existence, whilst the Jesuit Fathers had a temporary home there: and the name of its cradle was retained even after the child had grown and found itself wandering, an exile, in other lands.

It is interesting to recall that the old abbey of Maria Laach had been from the eleventh century to the nineteenth the scene of intellectual and cultural industry and had especially during the sixteenth century produced a number of men who have left their impress on the civilization of northern Europe. In 1802 the French government seized the property, and ten years later it fell into the hands of the Prussian government which sold it, as secularized property, to private parties. The beautiful abbey church, with its six towers in Roman architecture, remained untenanted; but the convent buildings were subsequently obtained by the Jesuit Fathers for their novitiate. In 1863 Maria Laach became the scholasticate of the German Province. Here the Jesuit Fathers began to revive those honored traditions of a busy intellectual life and conventual discipline which had characterized this early home of the Benedictines. They published the Digest of Synodal Laws known as the *Collectio Lacensis* and sent forth at irregular intervals the apologetic brochures which gave the name to the subsequent publication of the *Stimmen aus Maria Laach*. In 1871 the magazine was definitely established as a periodical, and at once was recognized as a leading organ of Catholic thought and as an interpreter of the Catholic position in Germany toward the modern world of science and of politics so far as these entered the domain of religion. The wisdom and necessity of providing such interpretation became apparent two years later when Prince Bismarck inaugurated the so-called Kulturkampf against the Catholic Church in Germany. The Jesuits, as the leaders in the Catholic camp, were promptly banished from the land, and Maria Laach once more became a deserted home, until, at the end of the decisive struggle, twenty years later, it was once more restored to the Bene-

dictines, its ancient owners, who have retained it since then under the patronage and benevolent care of the present Emperor William II.

The Jesuits exiled had transferred their publication first to Belgium (1874), then to Holland (1880) because the socialist element in Belgium augured poor prospects at the time for the Catholic cause; next the *Stimmen* was transferred to Luxemburg (1899), and once more to Holland (Valkenburg) in 1909. The old firm of Benjamin Herder, which has piloted so many great literary enterprises of Catholic Germany, is taking care of the publishing, and since Maria Laach has long ceased to be rightly indicative of the present relations of the periodical to that venerable home of monastic activity, the more broadly applicable title of *Stimmen der Zeit* is in every sense preferable.

The *Stimmen*, as has been the case hitherto, continues to mark the pulsations of our modern world under the light of Christ's illuminating and purifying influence. The first number of the *Stimmen der Zeit* is typical in this respect, as is indicated by the topics discussed —The European War and the Profession of Religion; The Summa of St. Thomas as a Guide to the Theological Student of To-day; The European War in its Significance for the Working Classes; Louvain as a Home of Art; The Cosmopolitan Life of Japan. These subjects touch certain problems of the day uppermost in the mind of public-spirited men. They call for an application of economic and religious principles directed by a clear recognition of facts and of motives. The *Stimmen* has never been afraid to discuss problems which a less sure-footed prudence would cautiously avoid for fear of giving offence. The Conferences (*Besprechungen*) deal with various phases of religion, philosophy, history, and economics, as expressed in recent literary productions. May the noble band of Ignatian defenders of truth and virtue in the Fatherland be prospered under the grace of God to carry its harmonious voice in the *Stimmen der Zeit* into every home where it may find a hearing, for many a day to come.

THE CHRISTIAN LIFE IN THE MODERN WORLD. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. The Macmillan Co., New York. 1914. Pp. 234.

It is the merest commonplace—but after all commonplaces can evoke wonderment if one looks steadily into them—that men (including women) who write about the Christian life never think it worth their while considering that life in the very organization into which it was originally infused and wherein it has never ceased to flourish. So it is and so it will seemingly always be. And thus it

comes about that when a Catholic reader takes up a book such as is here introduced he may be almost sure to find Catholicism at least ignored if not misrepresented. *Ex Nazareth nihil boni.* This is not the place to seek the cause or causes—for they are many—of this phenomenon. Sufficient to have noticed it and at the same time to observe that the counterpart of the fact is by no means the case, namely, that while non-Catholic writers at least ignore, if they do no worse, the solutions of the social problems proferred by Catholic specialists on the subject, Catholic students are far from disregarding, and should be far from disregarding, the solutions proposed by their non-Catholic brethren. The latter is especially the case with such solutions when they are set forth with the ability, grace, earnestness, and, above all, manifest sincerity that characterize the work before us. The REVIEW has already had occasion to recognize the presence of these qualities in one or other of Professor Peabody's previous productions and it is a pleasure to note the reduplication of them in the volume at hand.

The author observes with evident pain "that ominous fact confronting the modern world that a very large proportion, not only of frivolous and superficial people, but also of serious and cultivated minds, have simply dropped the motives of religion from among their habitual resources, and are supported in their experiences by sanctions and consolations derived from science and art, from work or play". Much of this modern paganism he finds attributable "to the reserve of science or to the preoccupation of business", but much is also due, he thinks, "to the superfluous refinements of Christian theology and the unreal distinctions of Christian ethics" (p. 20). There are many causes and reasons why the Christian religion has ceased to retain its hold on so large a number of people. Its impracticability, its maladjustment to modern life—domestic, industrial, political—is alleged to be a prevalent and a fundamental reason. One might suggest right here the propriety of starting the adjusting from the other side of the relation: the modern world, it would seem, ought to adjust itself to Christianity rather than the other way about. However, it is apparently the main purpose of Dr. Peabody's writing to show that the maladjustment is due chiefly to the fact that Christianity is inadequately, partially, and indeed falsely interpreted, and that not simply by the world at large, but also by the "Christian Church" itself. There is one general tendency, he says, which the history of the Christian Church illustrates and which has enormously increased this maladjustment with the Christian life. It is "what may be called the intellectualizing of discipleship, the defining of fellowship in terms of intellectual consent rather than in terms of a moral pledge". And again: "The terms of discipleship

have been frankly intellectualized, so that consent to dogma rather than consecration of character has been the test of fellowship." Professor Peabody declares that he does not mean hereby "to deny or depreciate the creeds of the Church. Every thoughtful man has a creed and to denounce the creeds," he maintains, "is simply to announce one's own creed." His exception to the "creeds of Christian communities"—for instance the Apostles' Creed, the Nicene, the Athanasian—is that they "intellectualize discipleship, assume the obligation of doctrinal agreement, and imply that the Christian religion is a dogma rather than a life" (p. 199).

What then is "the redemptive force" which the family, the world of industry and finance, the perplexities of politics, even "the Christian Church", stand so much in need of to-day? "It is a revival of idealism, a Life and Power of the spirit, an association with souls who have found their lives in God. To be surrounded by this cloud of witnesses is to run with a better patience one's own race. The affairs of home, and business, and politics need the reinforcement of this collective righteousness. Precisely this organization of the spiritual life is what the Christian Church may offer. It is a creation, not of dogmas, or clergy or councils, but of the personality of Jesus Christ wrought into the spiritual experience of the world. The Christian Church is a community of souls touched by the contagion of the Christian ideal, a 'spiritual house' built up of 'lively stones'. . . . A simplified, socialized, and spiritualized Church is but another name for the Christian life organized to serve the modern world. The majestic promise of Jesus to his disciples is not that of an institutional maintenance, but of a spiritual continuity—not that of a scheme, but that of a Saviour: 'Lo, I am with you alway, even unto the end of the world'."

The foregoing excerpts should suffice, more than suffice, to give the reader an idea of the spirit as well as the letter of the book. Christianity as here "adjusted to the modern world" is in the first place simply an attitude of the mind toward humanity, tinged with an equally emotional feeling toward God, and Christ, the Son of man. Christ as the Son of God has no necessary place in it. Secondly, it is just practical philanthropy in the family, in business, in the State. The intellect as such has no inherent obligation to accept the explicit teachings of Christ. When Christ sent His ambassadors forth to teach all nations whatsoever He had commanded those messengers to teach, and to baptize in a definite manner; and when He sanctioned their mission by the promise of salvation to those who would believe and be thus baptized and by the threat of condemnation upon those who would refuse belief and baptism—how in the face of all this a modern minister of the Gospel and a

professor of divinity can consistently maintain that explicit faith in a definite teaching and worship is not the logically and the ontologically primary constituent of the Christian life it is not easy to understand. Love of the brotherhood, devotion to the ideal, self-surrender to the general weal, and the rest, are indeed vital and essential elements of the Christian life; but the first and last test, as it is the first and supreme constituent of even a reasonable, not to say a Christian, life is love of God, which love is attested by obedience to His teaching; that is, by faith.

Dr. Peabody is so deeply impressed by the ethical elements of Christianity that the intellectual have fallen outside his purview. Indeed his intellectualism is in other matters somewhat deficient, as is painfully apparent in his treatment of the Virgin Birth of Christ, a doctrine which he magisterially dismisses with a few strokes of the pen. A similar indication of intellectual deficiency is a passage in which, after having singularly confused the teaching of the early Church on the comparative spiritual valuation of the marital and the virginal state, he proceeds to add that "the depreciation of the family was soon reached in the doctrine of the virgin-birth of Jesus, reinforced eighteen centuries later by the further dogma of the virgin-birth of the Virgin herself, so that a miraculous spotlessness was secured for two generations" (p. 48). We do not suppose Dr. Peabody means to be flippant in so sacred a matter, but we do expect a university professor to know the difference between the virgin-birth of Christ and the immaculate conception of His mother. We acknowledge our disappointment, not to say painful surprise. But, not to bring this somewhat long account to an ill-natured close, let us hasten cheerfully and gladly to declare that, if we prescind from the idea of an undogmatic or "intellectualized" Christianity and attend mainly to the emotional and philanthropic elements, we shall find much in these pages to commend, much that is whole-souled and inspiring. Many things regarding the relation of the ethical spirit of Christian ideals to business, money-making, money-spending, and politics are sound and might be put to good service by Catholic social teachers and workers. We are tempted to cite examples of these available elements embodied in the author's own graceful diction, but we have already transcended our spatial limits.

WHERE AND WHY PUBLIC OWNERSHIP HAS FAILED. By Yves Guyot. Translated from the French by H. F. Baker. The Macmillan Co., New York. 1914. Pp. 470.

It seems all so nice and roseate. You just sit by and things go on. You work a few hours a day, get big pay, and the State takes

care of everything—your day and your pay; one short, the other long. What is the State? Government, of course. Who is the Government? The people's representatives—the people's delegates; not the walkers; but the workers. The Socialists' dream? Yes, but just one film in the long "movies". We're not near there yet, but we're going to get there in the sweet by and by. Don't suppose State ownership is the ultimate goal. The State as now organized is capitalistic, built on individual-property lines. The comrade's outlook is for government run on industrial lines—on production and distribution. The people will take care of the consumption. In the meantime, however, government ownership of utilities is the means to the end—the stepping-stones across the stream.

> I see a spirit by thy side
> Purple-winged and eagle-eyed,
> Looking like a heavenly guide.
> Though he seem so bright and fair
> Ere thou trust his proferred care
> Pause a moment
> And beware.

In other words you want to know—you need to know how well or ill government ownership works. Everybody of course has heard all about how smilingly things run on down in New Zealand, how cheap the trolley rides are in Glasgow, and so on. But these are individual cases and subject to special modifying conditions. The better method is induction from broad and intimate experience. Induction, to be valid, must be grounded on facts—many facts critically examined and sifted.

If you want these multitudinous facts you will find them all conveniently arranged and analyzed by the well-known French statesman, economist, editor, and traveller, Yves Guyot, in the work above. Municipal activities in many lands, State railways, insurance, housing, State and municipal bookkeeping, financing, employment, graft and corruption—under these and many other similar or related topics an immense wealth of pertinent facts is tabulated—all the right materials for valid inference regarding the perplexing subject of public ownership. As the title indicates, M. Guyot is not on the affirmative side of the debate. He gives his arguments for his position. They are plain and forceful. Fortunately, too, for him and his readers they are clothed by the translator in good, intelligible English. Like the same author's former work, *Socialistic Fallacies* (The Macmillan Co., New York, 1910), which we had previously occasion to recommend in these pages, the present volume is one which those who have to deal with Socialists will do well to have close at hand. The book does not, of course, contain the last word on State ownership or

Socialism, but its unanswerable facts and its logical deductions therefrom should help to quench the ardent thirst for governmental paternalism that seems to be spreading even in democratic America.

YOUR PAY ENVELOPE. By John R. Meader. The Devin-Adair Co., New York. 1914. Pp. 223.

It is comparatively easy to speculate about Socialism, to maintain that it is based on false fundamentals—materialism and atheism—and consequently is false and pernicious to the last degree. Unfortunately vast numbers of Socialists rise up and deny that they build on either of these bases. They assert themselves to be neither atheists nor materialists; they believe in God, in Christ, in a soul spiritual and everlasting; they are just simply economic collectivists. "Ah, well," you answer, "but then you don't follow your leaders." "Just so," they reply; "all the worse for the leaders, so far as the fundamentals are concerned. Let Marx and Engels, and Bebel and Liebknecht, and the other intellectuals pursue their way to the terminus. We part company with them before they get there." All this is true and must be kept in mind by those who are trying to oppose the advance of Socialism. Socialism is a movement with a philosophy of life and a system of economics. You cannot separate these two constituents, but you can and must distinguish them, *cum fundamento in re;* for there are countless people who claim to be Socialists but who refuse to accept (no matter how inconsistent they are in doing so) the philosophy while holding fast to the economics of Socialism.

It goes without saying that it is more than futile to argue with these people about the false and depraved philosophy of Socialism. Socialism promises to fill their dinner pail every day and their pay envelope every week, and that is what they are looking for. Now to reason with these people on this platform is not so easy as to speculate on principles. You have to find your way into their consciousness, see them from the inside, get at their imagery, their feelings, longings, their cerebral associations, and their heart beats. To do this you must have feeling, sympathy, tact, and such like intangible qualities of the heart more than the head—*si vis me flere,* and the rest. And yet the head must be full—fuller than the heart—with facts and figures. Facts and figures are what the "soap-boxer" claims to give the toilers and the down-and-outs around the corner; and whoso would oppose him, whether by voice or pen, must be able to show that those facts and figures are not so. Moreover, he must have other facts and figures that are. This kind of an arguent is John R. Meader.

He knows all about Socialists inside and out—knows how they think and feel, knows what they say and do, where they make good and where they do not. He has written a book that talks as they do, only better. He is plain, clear, right to the point. He gets squarely on the level with the man on the pavement, looks him straight in the eye, and tells him the things he needs to know; tells them in a way he can understand. His book is a collection of letters to John Smith showing this typical individual what Socialism is and what it is not, what it promises and where it fails, and why. Especially does the book help John Smith to think for himself; and it gives him things to think about. For instance, John has been told by the man on the soap-box that under the collectivist democracy wages are to be big and hours of toil short. Figures vary; $2,000 a year for six hours a day is a very conservative promise. Usually $2,500 is fixed for four hours per diem. Suthers, the English Socialist, promises $10,000, "and there is a brand of comrades on the Pacific Coast who can demonstrate 'scientifically' that a three-hour day affords sufficient time in which to earn a decent living and even the luxuries of life".

These are Eldorado vistas and John feels the thin envelope in his breast-pocket swell fat as his hopeful heart beats against its side. There are no such vistas, however, stretching out through the dense figures of cost of production divided by wages as these figures are arrayed in the census reports. The gross cost of production is not going to be less under prospective Socialism, while the share claimed by officialdom, which will have to replace present Capital, will leave no residue out of which altitudinous wages can be gathered. All this Mr. Meader proves to a mathematical demonstration. His statistics are the thing the working man can understand and can see that they prick the bubble of the Socialist promises in this direction.

The volume is made up in the attractive form for which the Devin-Adair house has become justly famed. It is to be hoped that the returns from the sale of the book will be so large that the publishers will be induced to put it forth in a neat pamphlet form at a price that will secure the spread of a million copies.

CHRISTIANITY AND ECONOMIC SCIENCE. By W. Cunningham, F. B. A., Fellow of Trinity College, Cambridge, and Archdeacon of Ely. Longmans, Green & Co., New York. 1914. Pp. 114.

If economic science had progressed consistently with its logical position in the hierarchy of systematized knowledge, there would be comparatively little difficulty in discerning and estimating its relation to Christianity. Ideally economics is a discipline technically "sub-

alternated" to the philosophy of conduct. And as the latter science has for at least the past seven centuries coëxisted with Catholic theology—that is, the systematic exposition of Catholic doctrine—if economics had retained its ideal position in respect to philosophy, its relation to Christianity would still remain fairly conspicuous. This retention of its logical gradation would not necessarily have involved stagnation; but only sane progress. However, *tempora mutantur et nos mutamur in illis*. The truism applies to the vicissitudes of the sciences as it does to most other things human and sublunary. Four or more tremendous cataclysms of thought, no less than of historical events, have cleft the centuries intervening between our times and those wherein economics was professedly grounded in Christian ethics —the Renaissance, the Protestant, the French, and the Industrial Revolutions, to say nothing of the American Revolution. And each of these upheavals in turn shattered some portion of the ethico-religious bases of economics; so that diligent search is needed to discern a single stone upon a stone left standing of the old foundations. The edifice, however, has been reconstructed, especially during the past century, and some of the old building materials have slipped into the new edifice, materials which the expert eye is able to detect. Professor Cunningham, it will be superfluous to remind the reader who is at all conversant with the literature of the subject, possesses a fine discriminating sense for the old and the new in economic science; and in the little volume before us he registers some of his discoveries. For instance, he notices that the new school of economics which has sprung up in Austria, France, and England, and which has a notable following in America, inclines to put the economic process called consumption in the foreground in place of production. This he finds to be a reaction from ideas hitherto current—which ideas give the first and larger place to production—to the medieval conception which viewed economic processes and values from the standpoint of consumption. Of greater significance is the influence of Calvin's teachings on economic thought. The effect of these teachings—indeed we might say the same of the whole Protestant movement—was to favor individualism, and to divorce religious influence from economic activities. Whether this is to be regarded as ultimately beneficial will depend upon one's standard of value.

Calvinism was no doubt "a form of Christianity which gave its sanction to the free exercise of the commercial spirit and to the capitalistic organization of industry". Whether or not this has been in the outcome a "decided gain", and whether or not the separation of religious motives from economic activities was only negatively or

also positively influential in effecting the *laissez-faire* economics from the disastrous results of which we are to-day suffering and against which Socialism of the present age is the inevitable reaction—all this constitutes an intricate problem which is not solved in the book here under notice and which, fortunately, we are not called upon here to discuss.

While Dr. Cunningham holds that, in a progressive age, the liberation of economics from religious influences makes for material progress and is in so far an advantage, the greater or lesser control of economic activities by religious authority he recognizes to be advantageous in an "unprogressive society". On the other hand, he observes that "the prosperity of Christian Communism [as realized in the monasteries] does not . . . give much encouragement to those who may be trying to organize communistic societies in the progressive conditions of the modern world." Nevertheless that prosperity "remains as a standing witness to the effectiveness of spiritual influences in the affairs of secular life. The principles as to the duty of work and the maintenance of labor on which these industrial organizations were founded, were strictly religious in origin and were in conflict with the maxims and habits which had been inherited from the ancient civilization. They completely justified themselves by their success; and their influence extended beyond the monastic walls to permeate the ordinary practice in the households of the lay magnates and in the regulation of the towns. The teaching of St. Augustine and of the Benedictine Rule was a leaven which worked gradually; it eventually created a great polity in which Christian principles moulded all economic relations. The monks did not succeed in setting forth a perfect picture of the life of a Christian society, as Our Lord gave a perfect model for the personal Christian life; but they founded institutions which were dominated by Christian habits of thought and set forth Christian economics in action. In one generation after another they took hold of men who were far from being saints and moulded them by subjection to a Christian discipline. The influence they exercised on the outside world and their long-continued prosperity are pledges of the effectiveness of spiritual forces and may encourage us to cherish hopes of the regeneration of society that may be accomplished if spiritual influences are systematically and wisely brought to bear on the complicated problems of our own day" (p. 37).

Other similar gleanings from the field of economic history are brought together in Dr. Cunningham's pages. The suggestiveness of their wisdom is not the least valuable element of a book which the student of economics no less than of religion will profit by reading.

PETIT CATECHISME DE LA VIE RELIGIEUSE. Par Mgr. Lelong. Pierre Téqui Paris; Librairie St. Michel, Boston. 1914. Pp. 213.

The late Archbishop of Nevers, Mgr. Lelong, for many years was much occupied in writing of the obligations and excellence of the religious as well as of the ecclesiastical state; and his books on these subjects are models of learning, systematic exposition, clearness and precision of expression. They possess much of the style and tone of the writings of Père Ravignan and the Abbé Perreyve. The little volume at hand is a summary of definitions and catechetical instructions on vocations, the novitiate, the rule with its vows and precepts, the aim at perfection, and the consequent growth in the fundamental virtues of the Christian life, together with its safeguards of prayer, spiritual reading, and examination of conscience. The book serves as a methodical mentor which one may carry in one's pocket without fear of encountering those inconveniences of wounded sensitiveness, inopportune approaches, and instant humiliations that the charity of the monitrix makes unavoidable, for the Bishop wrote chiefly for nuns.

THE NEW LAITY AND THE OLD STANDARDS. Hints and Suggestions for Those who would be Doers of the Word. By Humphrey J. Desmond, author of Mooted Questions of History, Little Uplifts, Larger Values, etc. John Joseph McVey, Philadelphia. 1914. Pp. 95.

Humphrey Desmond gives us in this little book one which touches with rare good sense upon some vital questions of Catholic community life in the United States. He speaks to and for the laity as one who has had unusual opportunities of observing both the strength and the weakness of our Catholic profession. Incidentally the book is full of suggestions to priests who aim at understanding their people as well as teaching and ministering to them. "Get the Right View Point", "The Broader Charity", "Social Service", "Live up to your Faith", are chapters well worth reading and reflecting upon. "Stand with your Pastor" makes it plain that the author's criticisms of his brethren are prompted by motives of loyalty to his Church.

The format of the brochure does the publisher credit; it is tasteful, most convenient, and very reasonable in price withal.

Literary Chat.

Dr. Joseph MacRory's *Critical and Explanatory Notes to the Gospel of St. John,* first published in 1897, has just gone into a fourth edition. (B. Herder.)

Down West is the title of some sketches of Irish life by Alice Dease. They appeared originally in English and American magazines (though no credit is given). The nine stories are good and make a handsome little book, issued by the Manresa Press (B. Herder) as part of the "Catholic Library".

The Ave Maria Press sends out for the holiday season two delightful story books. One is *The Secret of Pocomoke,* by Mary T. Waggaman. Those who have read *Billy-Boy* will be anxious to enjoy "Pat", the central charm of the youthful adventures here told; only "Pat" is a girl—Miss Patricia Peyton. There is no disappointing feature, to our thinking, in this story, and it appeals alike to big and little folk by its delightful naturalness of description. The other book is a collection of "Irish scenes and memories", told by Father P. J. Carroll, C.S.C. *Round about Home* gives us real people in real places, though the young folk are now old and in scenes of yesterday; but for that they are perhaps all the more attractive and interesting, especially to those who have some memory of the sweet breath coming from Kerry Head and the banks of the white Shannon.

A Sister in the Presentation Convent in the parish of Doneraile, of which Canon Sheehan was pastor from 1895 to the end of his very fruitful life in 1913, has compiled a number of extracts from his writings, under the title *Souvenir of Canon Sheehan.* There is a thought for every day in the year, frequently in harmony with the season or suggestive of some sentiment appropriate to an incident feast. They are selected with singular discrimination and cover the whole range of the Canon's works, and better than any one book from his pen show the fine quality of the thought that emanated from his versatile genius. (Burns & Oates.)

Oddsfish, which is the late Mgr. Robert Hugh Benson's last published novel, whilst it reads like fiction in the guise of Roger Mallock's diary, is a clear analysis of the true character of Charles II, as pictured by contemporary and later historians. Apart from this, it is a clever bit of romance and deserves to be ranked with the most wholesome stories that modern novel writing has furnished. Less gruesome than *Come Rack, Come Rope,* it is no less touching in its appeal to the noblest Christian sentiments, urging to self-sacrifice and the service of Christ. The name "Oddsfish" stands, we think, for "God's-flesh", an old form of attestation which King Charles was fond of using, and which here is a sort of symbol of the distorted and disguised faith that animated the prince amid his worldliness and heretical profession. (P. J. Kenedy & Sons.)

A doubly pathetic interest attaches to the slender little volume *Vexilla Regis* by the late Mgr. Benson. While his overburdened heart and mind and hand were slowing down toward the terminus, his sympathies flew to the warriors in the trenches, and with his wonted swiftness he arranged, translated, and compiled from psalter and collect a "book of devotions and intercessions on behalf of all our authorities, our soldiers and sailors, our allies, the mourners and the destitute, and all affected by the war". The proof sheets of the booklet were in Mgr. Benson's hands when the last summons came to him, and it fell to his friend, the Bishop of Salford, to pass the final revision to the press.

The ample subtitle just quoted describes the little book's contents and naturally expresses the author's sympathies—sympathies which while national

were Catholic enough to embrace all the mourners and destitute and all those who are affected by the war. It should be noted that the title *Vexilla Regis* has no relation to the Latin hymn thus named. (Longmans, Green & Co., New York.)

Chuckling to oneself is a wholesome and may be a holy operation. The saving sense of humor is back of the process and urges it forward. Men of course do most, if not all, the self-chuckling. "Women never chuckle, at least not before the age of eighty, and this profound psychological fact accounts for grotesque fashions, miltant suffragettes, gossip, family jars, hoity-toity scenes, tantrums, and a few other female foibles".

Among the expert self-chucklers are the saints. They have got the process down to a fine art. "St. Francis de Sales said once that he felt like taking his heart in his hands and throwing it at some one." Happily he did not do it. He said, "Many bees in many days make a little honey. I wont throw away my hive of patience." There you have it. "A chuckle is not a cackle or a sneer that runs one through with icicles. A chuckle is a good-natured, unctuous thing, with all the oil and all the gold of a laugh, but with none of a laugh's noise. It is humorous humility, patience put to music. It is honey-hived by experience and sweetened by charity, and when you part your lips to chuckle to yourself, you show the world the golden honey in the white comb."

The foregoing quotations are from one of the "pungent paragraphs" found amongst the *Mustard Seed* which Fr. Francis Donnelly, S.J., has put up in a neat canister made him right aptly for the purpose by P. J. Kenedy & Sons (New York).

A priest would do well to have this canister of spice near his hand. He needn't then go to Chesterton for epigrams. He'll find them right here. Pungent mustard they are; that is, things with a good point, yet withal of the aromatic, sweeter kind; good humor in plenty, with no less wit. You can use the condiment on your own disposition, if you like, and just as often try it on your neighbor's—cleric or laic.

The idea of introducing the children to the treasures of the Gospel is a most felicitous and commendable one. It is carried out quite successfully by the Rev. M. Parks in a volume entitled *The Sunday Gospels Explained to Children.* Diction and manner of treatment are well adapted to the comprehension of the little ones. (Joseph F. Wagner, New York.)

Father Peppert presents us with a volume of *Short Sermons on the Gospels.* He gives the busy priest just what he needs: crisp, terse and thoughtful exhortations, rich in substance and marrow. There is a delightful freshness about them. (Joseph F. Wagner, New York.)

For the Biblical and theological student the question of scope and extent of the authenticity of the Vulgate, as decreed by the Council of Trent, is of prime importance. Of late much new material bearing on the problem has been made available. This new information Dr. A. Maichle has turned to excellent use in a painstaking, scholarly study devoted to the famous decree (*Das Dekret de Editione et Usu Sacrorum Librorum,* by Dr. A. Maichle; B. Herder, St. Louis). The essay is a very conscientious piece of work throwing abundant light on the various questions relating to the Vulgate.

If it be better to know a few things well than many things ill—though of course there's a third way out of the dilemma; and if Shakespeare should be one of the favored few, then a recent volume entitled *A Great Soul in Conflict,*

by Simon A. Blackmore, S.J., ought no less to be numbered with the select; for it is in a sense a key to the mind of Shakespeare, or rather a new door opening into the treasure house.

The subtitle of the book reads: "Critical Study of Shakespeare's Master-Work". The master-work under consideration is the tragedy of Macbeth. The history of the legend, the dramatic structure of the play, the preternatural elements, the significance of the weird sisters, the character of Macbeth and Lady Macbeth, the *morale* of the tragedy—under these topics the author has grouped a large amount of suggestive information leading up to a detailed study of the tragedy itself. Each individual scene of the five acts is then analyzed in succession. Lastly is given the text.

Esthetic criticism, analysis of the dramatic conceptions, exposition of the characters, and especially the nature and influence of the preternatural agencies —these are the author's dominant *motifs*, and together they constitute a work valuable for its moral no less than its literary significance. The book should be helpful in schools and colleges where Shakespeare is part of the curriculum.

Pictorial Instructions for Catholic Children "containing all that a child should know before First Communion" is a slender cardboard quarto volume. Printed in a style children like to read, and illustrated with many photogravure copies of masterpieces of art, the attractive appearance should win the little ones, while serving the intelligent mother with a suitable and convenient instrument for instructing her children by the fireside. (P. J. Kenedy & Sons, New York.)

The Catechism of Christian Doctrine published by order of Pius X is now to be had in an excellent English translation made by Dr. Hagan, Vice-Rector of the Irish College, Rome, and published by M. H. Gill & Sons (Dublin). We notice that the fourth (fifth) of the general precepts of the Church is worded thus: "To succor the Church in her needs, contributing according to rule or custom" (p. 13), instead of "contributing to the support of our pastors"—the venerable formula of Butler, with its broadly (or mildly) humorous association.

Few things are harder to do with the pen than write poetry suitable for children. Eugene Field, Robert Louis Stevenson, and James Whitcomb Riley, succeeded sometimes, if not always. That Father Earl's *Ballads of Childhood* are equally successful we must leave to the expert to decide. Judges competent to know have said flattering things about them. Certainly there are in these "ballads" a pervading "sympathy with children", and a fair measure of the art of apt expression. The metre occasionally halts, but the children won't halt; they'll trip right along and be the happier and the better for having had their fancy aglow and their hearts aflame with sentiments suited to their years—the pleasant and good things with which the little volume provides them. (Longmans, Green & Co., New York.)

It is gratifying to note that Father Arthur O'Neill's collection of "familiar essays on clerical topics", entitled *Priestly Practice*, has just been issued in a second edition. This is really the third impression of these essays, as they originally appeared in the present REVIEW. The cordial greeting which they then received and which was so widely repeated when they made their first appearance in book form attests their merit and their value. They are thoughtful, inspiriting, genial, above all priestly and yet human things. (University Press, Notre Dame, Indiana.)

The two bound volumes of the REVIEW every year occupy so generous a space on the library shelf that one of our subscribers has written to ask whether the

portly tome may not be reduced in bulk by using thinner paper. It may be that there are other subscribers of the same mind, who wish to have the REVIEW make its monthly visit in a somewhat slimmer form, but without any loss in the number of pages, or in the length of the page itself, or any change in the letterpress. If there are among our subscribers a number large enough to warrant the making of a special edition of the REVIEW on thin paper, we shall be very glad to accommodate them in this respect.

The Rev. Francis J. Hertkorn has compiled an interesting account of early Catholic history in Pennsylvania under the title *A Retrospect of Holy Trinity Parish*. The handsomely printed and illustrated volume is published as a souvenir of the hundred-and-twenty-fifth anniversary of the foundation of the Church. It carries the reader back to the days (over two hundred years ago) when the Maryland Assembly could pass unrebuked by public opinion "An Act to prevent the Growth of Popery" (1704), and when any "priest found in the province of New York should be deemed and accounted an incendiary and a disturber of the public peace and safety . . . adjudged to suffer perpetual imprisonment"; and if he escaped he was liable to the penalty of death. By English law the Governor of New Jersey could order his men "to permit a liberty of conscience to all persons except papists". Only William Penn, having obtained a grant of land in the New World from Charles II for services rendered by his father, had the nobility to declare that "the first fundamental of the government in my province shall be that everyone shall have and enjoy free possession of his faith and exercise of worship". St. Joseph's Chapel in the old Quaker city became the centre of the missionary activity whence grew the magnificent diocese of Philadelphia in later years. The *Retrospect* follows up in particular the story of the German element which in those days was in the majority, until it became a separate body in Holy Trinity, the mother of numerous other churches throughout the diocese. The account is well rendered, and, free from all superfluous eulogies, it confines itself to statement of facts. We miss the compiler's name on the title-page, although his identity as the present pastor is clear.

Books Received.

BIBLICAL.

THE PARABLES OF THE GOSPEL. An Exegetical and Practical Explanation. By Leopold Fonck, S.J., President and Lecturer of the Biblical Institute, Consultor of the Biblical Commission in Rome. Translated from the third German edition by E. Leahy, author of *The Passion*, from the French of P. Ollivier, O.P., and *St. Melania* from the Italian of Cardinal Rampolla. Edited by George O'Neill, S.J., M.A., Professor of the English Language in the National University of Ireland. Fr. Pustet & Co., New York. 1915. Pp. 829.

THEOLOGICAL AND DEVOTIONAL.

SHORT SERMONS FOR THE CHILDREN'S MASS. By the Rev. Frederick Reuter. Joseph F. Wagner, New York. 1914. Pp. 189. Price, $1.00 *net*.

SHORT SERMONS ON THE GOSPELS. By the Rev. F. Peppert. Joseph F. Wagner, New York. 1914. Pp. 225. Price, $1.00 *net*.

THE SUNDAY GOSPELS EXPLAINED TO CHILDREN. For Use in School and Church. By the Rev. M. Parks. Joseph F. Wagner, New York. 1914. Pp. 312. Price, $1.50 *net*.

CONFERENCES FOR BOYS. By the Rev. Reynold Kuehnel. Joseph F. Wagner, New York. 1914. Pp. 310. Price, $1.50 *net*.

ALLOCUTIONS POUR LES JEUNES GENS. Par Paul Lallemand, Prêtre de l'Oratoire, Agrégé de l'Université, Docteur ès Lettres, Professeur a l'École Massillon. Première Série. Troisième édition. Pierre Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston, Mass. 1914. Pp. xii-243. Prix, 3*fr.*

WOMAN'S MISERY AND WOMAN'S AID IN THE FOREIGN MISSIONS. An Appeal to Our Catholic Women. By the Rev. F. Schwager, S.V.D. Translated by Elizabeth Ruf. Mission Press, S.V.D., Techny, Ill. 1914. Pp. 40. Price, $0.10.

TEN ELEMENTARY QUESTIONS CONCERNING THE ROMAN INDEX OF FORBIDDEN BOOKS. Mission Press, S.V.D., Techny, Ill. Pp. 7. Price, $0.05.

CATHOLIC MORAL TEACHING AND ITS ANTAGONISTS. Viewed in the Light of Principle and of Contemporaneous History. By Joseph Mausbach, D.D., Professor at the University of Munster. Translated from the sixth revised and augmented German edition by A. M. Buchanan, M.A. (London). Joseph F. Wagner, New York. 1914. Pp. vi-504. Price, $2.50 *net.*

VEXILLA REGIS. A Book of Devotions and Intercessions on Behalf of All Our Authorities, Our Soldiers and Sailors, Our Allies, the Mourners and Destitute, and All affected by the War. Arranged, translated, and compiled by the Very Rev. Mgr. Benson, M.A., Priest of the Archdiocese of Westminster. With a Prefatory Note by the Right Rev. the Lord Bishop of Salford. Longmans, Green & Co., London and New York. 1914. Pp. 96. Price, $0.50 *net.*

PRIESTLY PRACTICE. Familiar Essays on Clerical Topics. By Arthur Barry O'Neill, C.S.C., Associate Editor of the *Ave Maria.* Second edition. University Press, Notre Dame, Ind. 1914. Pp. 249. Price, $1.00.

CATECHISM OF CHRISTIAN DOCTRINE. Published by Order of His Holiness Pius X. Translated by the Rev. J. Hagan, D.D., Vice-Rector, Irish College, Rome. M. H. Gill & Son, Dublin. 1914. Pp. 152. Price 1/- *net.*

THE NEW LAITY AND THE OLD STANDARDS. Hints and Suggestions for Those who would be Doers of the Word. By Humphrey J. Desmond, author of *Mooted Questions of History, Little Uplifts, Larger Values,* etc. John Joseph McVey, Philadelphia. 1914. Pp. 95. Price, $0.50 *net.*

CATÉCHISME DE LA VIE RELIGIEUSE. Par Mgr. Lelong. Préface par S. G. Mgr. l'Évêque de Nevers. Pierre Téqui, Paris; Librairie St. Michel, 207 Tremont St., Boston, Mass. 1914. Pp. 216. Prix, 1 *fr.*

THE LIFE OF SAINT SEVERINUS. By Eugippius. Translated into English for the first time with Notes by George W. Robinson, Secretary of the Harvard Graduate School of Arts and Sciences. Harvard University Press, Cambridge; Humphrey Press, London. 1914. Pp. 141.

PHILOSOPHICAL.

CHRISTIANITY AND ECONOMIC SCIENCE. By W. Cunningham, F.B.A., Fellow of Trinity College, Cambridge, and Archdeacon of Ely. Longmans, Green & Co., New York. 1914. Pp. 111. Price, $0.90 *net.*

LIFE AND HUMAN NATURE. By Sir Bampfylde Fuller, K.C.S.I., C.I.E., author of *Studies of Indian Life and Sentiment.* Longmans, Green & Co., New York. 1914. Pp. xiii-339. Price, $3.00 *net.*

THE CHRISTIAN LIFE IN THE MODERN WORLD. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. The Sixth Series of John Calvin McNair Lectures at the University of North Carolina in 1913, expanded and revised. The Macmillan Co., New York. 1914. Pp. 234. Price, $1.25 *net.*

A GREAT SOUL IN CONFLICT. A Critical Study of Shakespeare's Master-Work. By Simon A. Blackmore, S.J., Professor of English Literature in Campion College. Scott, Foresman & Co., Chicago and New York. 1914. Pp. 390. Price, $1.50.